

Zion's Herald.

PUBLISHED BY
BOSTON WESLEYAN ASSOCIATION.26 Bromfield Street, Boston.
A. S. WEED, Publisher.

BRADFORD K. PHIBBS, Editor.

All churches are authorized agents for their
locality.After Jan. 1, 1880 price to all ministers \$1.50 per year.
All other subscribers \$2.50 per year.

Specimen Copies Free.

VOLUME LIX.

BOSTON, WEDNESDAY, SEPTEMBER 13, 1882.

NUMBER 37.



Zion's Herald.

FOR ADVERTISERS
One of the best ad-
vertising mediums in
NEW ENGLAND.It has probably more than fifty
thousand readers.

For particulars, address

ALONZO S. WEED,
Publisher,
26 BROMFIELD ST., BOSTON.

SAILED AWAY.

BY HOLDS FREEMAN.

I have ships that sailed away
On a far-back, happy day,
Sailed away on youth's glad sea,
Bearing balm and spicing;
Where the sparkling wavelets flow,
And the sunny breezes blow,
Kissing soft a sunlit shore,
There my ships forevermore
Sailed away.

Never came they back to me
With their gold and spicing,
Though I looked with anxious eyes
For the gleaming sails most prize;
Often wondered why they stayed,
Dreamed and murmured half afraid—
Have they struck a shattered wreck,
Tattered sail and wave-swept deck,
Have they sunk?

Yes, my ships have ever sailed,
Hopes and visions that have failed,
Flowers that once the sunshine kissed,
Summers shrouded o'er with mist.
Ere they sailed my heart does toss,
Looking sadly up the bay
Where my proud ships sailed away
Evermore.

Yet I never quite despair;
Some day, when the skies are fair,
Up the sparkling bay, may be,
I one day shall see
Of a rough-built bark of mine,
Driven home by hand divine,
Bringing joyfully for me
Balm and gold and spicing—
All for me.

PROHIBITION MOVEMENTS.

BY REV. A. C. GEORGE, D. D.

Prohibition is in the air. The nation's heart throbs to its music. Its coming is whispered on every breeze. Friends and foes are alike aware of the changed condition of things. The rising tide breaks all along the shore. The echoing thunder resounds in the remotest corner of the land. Even those who are blind begin to see, and those who are deaf to what Carlyle calls "the God's voice," are beginning to understand. The Spirit of the Lord has lifted up a standard, and Gog and Magog "gather them together to battle." But though their number be as "the sand of the sea," and though they encompass "the camp of the saints," yet shall the fire from God out of heaven devour them. Nothing can resist the onward march of a genuine reform, for the reason that every such movement enters into and becomes a part of the Messianic purpose to "set judgment in the earth."

In this great city of the growing Northwest the leaders gather, and consult, and resolve, and promulgate, and organize their forces for the coming conflict. Distillers, brewers, prohibitionists, home protectionists, and adherents of the existing partisan organizations lift up their respective standards and summon their brave men (and brave women, too) to the trial of ballots, if not to the strife of arms. The noblest men come to the front; and likewise the sordid, the selfish, the scheming—those who have a little axe to grind, those who have pet theories to air, and those who simply desire to make a public exhibition of themselves and their powers. Of course, there is distraction and a multitude of counsels, and some things wise and some things otherwise; but anything is better than a dead sea of indifference; and though there may be a great waste of means and energies, the ultimate fruit will be, like the leaves of the tree of life, for the healing of the nations. Nothing more certainly indicates the advancing strides of the temperance cause than the fierceness of the opposition.

A meeting of the National Prohibition Alliance preceded the meeting of the National Prohibition Convention. This Alliance is not a political association, but its sympathy and identity of feeling and interest with the "third party" is as close and constant as that of any wife with her husband. The men who run the Alliance manipulated the work of the Convention which followed.

Farwell Hall was beautifully decorated with flags, shields, mottoes, and various devices for the reception of the National Prohibition Convention. The chairman's stand was draped with a flag and surmounted by an American eagle. In front of it were the memorable words of Edmund Burke, "When bad men combine, good men must combine." On the walls were such mottoes as, "For God and home and native land;"

"No North, no South;" "Christians, vote as you pray;" "Prohibition;" "Woman's Ballot;" and the names of distinguished prohibitionists, such as Neal Dow and Francis Murphy, and of such illustrious leaders as St. John of Kansas, Blair of New Hampshire, and Colquitt of Georgia.

A convention is to be judged in part by the persons who compose it, in part by the purpose which actuates it, and in part by the principles which it enunciates. This National Prohibition Convention contained an average amount of talent, and more than an average amount of single devotion to principle. A lady said to me proudly, "The smartest men in this Convention are women." Indeed, it would be a remarkable convention which could produce many men as skillful in management, as eloquent in speech, as ready with pen, and as powerful to lead and influence other minds, as Frances Willard, Mrs. Foster of Iowa, Mrs. Lothrop of Michigan, Mrs. J. A. Brown and Mrs. Mary B. Willard of Chicago, and the successful lawyer, Miss Phoebe W. Cozzins, of St. Louis. The women were not the power behind the throne, they were on it, and they wielded the sceptre with grace and self-possession.

Two ideas dominated the Convention: Prohibition through a "third party" organization; and suffrage for women. In answer to a question from the delegation of Iowa, who came crowned with the laurels of their recent victory, the chairman stated that "none but those who could act with the prohibition party were entitled to seats in the Convention." Those temperance workers, therefore, who hold that the great end—the destruction of the liquor traffic—can be best secured through existing political organizations, were practically excluded. Iowa and Kansas, as was shown, have no occasion for a third party, and in Nebraska, it was stated, both political parties had been so far captured by the prohibitionists that they were ready to submit a constitutional amendment to the people.

The platform adopted gives to the prohibition party a new name, and substantially a new organization. It is now the "Prohibition, Home Protection Party," which may be an improvement, but which will not probably be generally so regarded. The principal planks are those which declare for the prohibition, by the amendment of the national Constitution, of "the importation, exportation, manufacture, sale and supply of all alcoholic beverages," and for "the civil and political equality and enfranchisement of woman." It was found necessary to add to the last declaration a clause remitting the suffrage plank to the party in the several States. By some of them it will doubtless be rejected. It seems a pity that the ballot for woman, whether advisable or not, could not be considered as a distinct question and not entangled with that of prohibition. The remainder of the platform consists of truisms, platitudes, or surpluses, and might as well have been omitted.

As matter of fact, what was done by this Convention with the woman suffrage proposition, will have to be done, despite any national organization, with the whole question of prohibition. It will have to be left to the practical temperance workers of the several States.

Another notable gathering in Chicago, though limited as to numbers, was the German Temperance Congress—a movement which had the support of such representative men as Dr. Philip Schaff, Bishop Bowman, Rev. Dr. Nast, Hon. T. D. Kanouse of Wisconsin, and John Schumacher of Michigan, and his son of Ohio—known as "the converted brewer," who is now engaged in the manufacture of farinaceous food in the building formerly consecrated to Gambrius. Perhaps not more than a hundred delegates were present at this meeting, but a great movement was initiated, nevertheless. A society was formed to promote the cause of temperance among the Germans, and to induce them to sustain prohibition measures. Bishop Escher, of the Evangelical Association, is the chairman of the executive committee, and will earnestly push the work of the organization. The 5,000 German votes cast for the amendment in

Iowa, show what can be done, by argument and appeal, with this class of our fellow-citizens. The thrifty German farmers especially can easily be made to see what burdens of taxation are imposed on them for the benefit of the brewers and distillers. The democrat instinct, which is strong in them, leads them to favor the submission of a question of this character to the people for their decision.

As might be expected, these prohibition movements excite partisans and fill all the small politicians with alarm. They declare solemnly—I quote from a respectable journal—"that, so long as there are people to drink liquor, and so long as corn, barley, grapes, and other products of nature are raised from which alcoholic beverages are made, the manufacture and sale of liquor cannot be prevented." If this be so, then representative government—government of the people, by the people, and for the people—is a failure, and the best thing we can do is to pass the whole concern over to the distillers, brewers and others who profit by the business, and let them administer on our estate as they judge for the best. A leading and powerful journal thus confesses that an irresponsible oligarchy of drunkards and drunkard-makers constitute the governing power of the Republic, and affirms that it will continue to defy successfully the constitution and the laws for an interminable period in the future.

"High license and local option," says the Chicago Tribune, "are conditions which the Republican party can safely accept." But "high license," the saloonists affirm, is tyranny, and the States Zeitung threatens a sound and conservative banking institution with the withdrawal of business, because it has decided, from purely business considerations, to accept warehouse receipts for distilled spirits as collaterals for loans. Business houses, as well as temperance voters, are to be "boycotted" if they do not fall down and worship the beast.

Thus the battle rages all along the line. Let temperance men stand by their colors and vote their principles whatever becomes of any party! Let them demand a popular vote and then appeal to facts, common sense, patriotism and religion! The day of our assured triumph hastens.

Chicago, Aug. 28.

A CHRISTIAN MOTHER.

[Address delivered at East Saugus Methodist Episcopal Church, August 13, 1882.]

BY REV. F. H. NEWHALL, D. D.

Spiritual life is drawn from God through Christ. "I am the vine, ye are the branches." The Christian life is a state of constant Christian dependence. It is a life of faith. We live as Christians because Christ lives.

Peter describes the Christian character as displayed in seven virtues, flowing forth from faith as the root. Look at them for a moment (2 Pet. 1: 5-7): First, courage; translated here virtue, the Roman *virtus*, manliness; then knowledge, the knowledge that comes from spiritual insight; then temperance, self-restraint in all things; patience, godliness, brotherly kindness—the love of Christian brethren; and finally charity, or universal love.

It is easy to show how these seven virtues naturally grow from faith, and how each in turn develops from the preceding, as a growing bud is developed from a bud before it, and it self develops another on the growing axis, till the perfect flower, charity, or love, comes forth to diffuse its beauty and its sweetness abroad. Each and several of these virtues are often seen where there is no Christian faith as their root. Men are often by nature, or by education, patient, temperate, courageous, loving, to a higher or lower degree; sometimes nobly and grandly bold and patient, as is seen in heroes of war and statesmanship; beautifully loving also sometimes, as is seen in the homes of the heathen and the sinful. But this sevenfold perfection of character, rooted in the eternal God and blossoming into universal love, can only be found where man lives in Christ and draws his life from God through that eternal Vine. Some are fortunately born and

inherit one or more of these virtues; others are fortunately circumstanced and develop them naturally, almost unavoidably. We do not wonder that John Quincy Adams, rocked in the cradle of the Revolution, was a patriot, nor that Emerson, the descendant of a line of New England clergymen, was a moralist and philosopher. These are natural virtues and accomplishments. But the Gospel promises supernatural virtues. It makes the timid man bold, the badly-born and badly-circumstanced man strong, useful and happy. The masses of mankind are undistinguished by birth, education, position. And the Gospel is "good news" for the millions, telling them that they may be successful and happy. It dignifies life's common duties, cares and struggles, yes, can make the commonest life sublime. The Gospel recognizes no aristocracy, no distinctions of blood, rank, culture. Christ began His work in a manger, among the cattle, and finished it on a cross between two thieves. Paul, who spread open the Gospel to the nations, was a Tarsus tent-maker, not so high in rank in his nation as a Lynn shoemaker in ours; John, who wrote the deepest and sweetest book to be found in the world to-day, was a Galilean fisherman, with natural advantages less than those of a Swampscott fisherman to-day; and Jesus himself, the Nazarene carpenter, was not so respectable a person in the eye of His emperor as a Saugus carpenter is in the eye of President Arthur.

Heaven is as near Saugus as it ever was to Jerusalem. This crooked river is as sacred as the crooked Jordan, and these pines and cedars, as they mingle their fragrance with the incense of prayer from these homes, are as dear to the ascended and reigning Jesus as the olive groves where once He walked and prayed with Peter, James and John. For here, too, have life's great battles been fought and won. Solomon Brown and his wife Sarah were as truly guided by the great Jehovah when in their kitchen they rocked the cradle of this church as was Abraham and his Sarah when they went forth from Ur of the Chaldees to be the father and the mother of the church whence came Moses, and David, and Isaiah, and Jesus Christ; and it is of their oldest child—Harriet Brown Newhall—that I will now say a few words in illustration of the eternal life that is in Christ. Allow me to adapt the words of Wordsworth:—

"She lived unknown, and few could know
When her she ceased to be;
But she is in her grave, and oh,
The difference to me!"

In this quiet private life a Christian character was unfolded to which we may apply the analysis of Peter, as already given: In your faith supply virtue (that is, fortitude, courage), in your virtue knowledge, and in your knowledge temperance (self-restraint in all things), and in your temperance patience, and in your patience godliness, and in your godliness brotherly kindness (love of Christian brethren), and in your brotherly kindness charity (love to all mankind). As I look upon that life I see these virtues as here set forth, blooming in their sevenfold beauty, not gaudily or obtrusively, but modestly, yet steadily; and how sweet their fragrance in the home that she blessed and in the social atmosphere that surrounded it!

She had Christian faith from early childhood, at eleven years of age distinctly professing to be a follower of Christ; and though she never knew precisely when the Christian birth-hour came to her, yet there was a time when she distinctly knew that the great change had passed over her. The things that she had loved she had hated she had come to love. In the year 1815 she became a member of the Methodist Church in Lynn, in which church her father, Solomon Brown, was then a class-leader, the Saugus members of that church then constituting a class which met at the house of Amos Stocker. From that time forth, sixty-seven years, she walked with God.

Christian faith was the root of her life. Her faith was as firm as the hill that she saw through the window as she sat in her pew. While her heart was wonderfully tender to feel the pains of those she loved, as she watched by them in sickness or heard

all their tales of trouble and sorrow—tender to feel the pangs of bereavement as she covered them from her sight in the grave (and how she loved and lingered over that sacred spot!)—while her mind, too, was open to the speculative doubts that beset the thoughtful, yet the serenity of Christian faith was ever, in all my remembrance, a calm sunshine upon her brow. We basked in that sunshine from the cradle upward, and had it failed, it would have been as if God's sun had failed from the heavens. When the earthquake of sorrow shook the household, when the death-bolt fell into the cradle that she rocked, there she sat, weeping but serene, upon the Rock of Ages, and we tried to climb up by her side.

Faith gave her fortitude, made her decisive and prompt in action. She had none of the rashness and presumption, so often mistaken for courage, that spring from self-confidence, for she was self-deprecating ever; yet, whenever any real work was to be done, she showed the modest confidence that comes from faith in the God who allots us our work and will surely find us strength to do it if we look to Him. Her calmness in any emergency of life, when something was to be immediately done, was as if she had had abundant leisure beforehand to think over all the contingencies. She was never in a hurry, and would never allow others to hurry her; yet she was ever at work, for she could not be happy except at work. Her amusements were but change of work. To adapt the lines of Goethe,—

"Like a star,
That maketh no haste,
But taketh no rest,
She was ever fulfilling
Her God-given best."
[Concluded next week.]

IN CAMP, 1882.

BY REV. MARK TRAPTON, D. D.

"Once more unto the breach, dear friends,
Once more!"

So the poet makes his hero call to his soldiers. Something like this was heard in my soul's chambers all through the month of July. Once more into the woods, once more! My dreams were of babbling brooks, of whispering leaves, of waves lapping the sandy shore; a twinge in the palm of my right hand as when a two-pounder takes the fly; a whirling of the reel making music almost as enchanting as C's singing and whistling. One cannot shake this off; one must go. So I said to myself, "I will go." My old comrades could not leave until the 7th of August—too late for me, as I did not fancy cold nights in the forest. Rods were overhauled, gun cleaned and oiled, tent and bag packed, and Monday at 5 o'clock I was on board the old steamer "Cambridge," and off for Bangor alone—C. and S. to follow on Wednesday. Not a familiar face—strangers all! Carlyle, if he were here, would jot down his impressions somewhat after this style: "Boat good; captain urbane; motion detestable; sea disgusting; a man's a fool who travels by sea when land is possible," etc.

Those who imagine they can save something by traveling to Bangor by boat, when seeing the advertised fare (\$3.50), unless they take a berth on the floor, are doomed to disappointment; for look you: Fare \$3.50, state-room \$2, supper, breakfast and dinner, \$1.75; total, \$7.25. By rail, \$6; dinner, 50 cents. Time by boat, twenty hours; by rail, nine hours and thirty minutes. But take your choice. A finer line than the Bangor line does not float. I asked no favors—paid the full fare—so that this commendation is not a *quid pro quo*, but a gratuity.

Ha! There is a familiar face—Chaplain Tribou, of our Navy, returning to his family in Ellsworth. "Got a state-room?" "No; all taken." "There's a spare berth in mine for you." So the loneliness passed off. We chatted of the sea and shore, and then he went to sleep. I, after some hours, dropped into a doze, to be aroused by the unearthly yell of the fog whistle. Daylight and Rockland were reached together. Magnificent the scenery from this point to Bangor, sixty miles, when it is not foggy. Now we see nothing. Belfast is reached, and the sun comes

out. Here, forty-six years since, I offered the "good tidings" to the people in the old church. It is now forsaken and the people are in their graves. Bucksport—and Chaplain Tribou leaves me to my solitude. We have passed, just below, the site of the old "Popham Fort," now occupied by a large summer hotel. Here the first settlers on the river above came for all their supplies and for refuge on occasion of Indian outbreaks. This point of land was called by the natives Wasumkeag, and on this spot, in 1759, Gov. Popham erected the first fortification ever built in these wilds by English people. But first, with one hundred and thirty-six men, he entered the mouth of the Penobscot river and landed a few miles above the present site of Bangor, on the east side of the river; and here, "on the top of a very high piked hill, on ye east side of ye river, about three miles above marine navigation," he buried a leaden plate with this inscription: "May 23, 1759, Province of Massachusetts Bay, Dominion of Great Britain. Possession confirmed by Thomas Pownell, governor." Upon such slight circumstances great events are often suspended. But for this bit of lead, all the territory east of the Penobscot would have been joined to New Brunswick, as the American Commissioners at Paris in 1783 claimed the St. Croix as the eastern boundary, instead of the Penobscot; and this resulted in my pastorate in Calais and Castine. Great is lead! It has settled many a national boundary. It was the choice of lead that gave Portia Bassanio (See Lord Bacon's play [?—Ed. ZION'S HERALD.] "The Merchant of Venice").

As I sat meditating on those old times, I heard a hail: "Boat ahoy!" "Aye! aye!" answered a grum voice. "Where bound?" "To Fort Popham for supplies," answered the same voice. "Where from?" was hailed again. "From Kenduskeag plantations," was the reply. "Will it be safe for us to ascend the river? Are the Indians quiet?" "Yes, since the fort was built they don't venture down the river. Keep well to the west of the ledge just above you." "Why, that's my Grandfather Dennet," said I; "I remember him," and I started for the rail to speak to him; but just then the steamer struck the wharf at Winterport, and the shock waked me. But, all the same, such a scene had been witnessed on these waters again and again. Williamson, in his history of Maine, describes my grandfather thus: "Jacob Dennet—a shipwright, thick-set, thick lips, grum voice, industrious, honest and generous. His wife was a very sensible woman. One daughter married John Bragg, and one Major Trafton." So I sit and dream as the steamer makes her way up this glorious river. So I go back to the olden times as the scenery becomes more and more familiar. The poet's lines recur to me:—

"I have wandered here to look once more
On the pleasant scenes where I delighted,
In the early, happy days of yore,
E'er the garden of my heart was blighted
To the core.

I have traveled here to look once more."

"Hamden!" shouts the lookout. My first experience in itinerant life, where I traveled for six weeks before I joined the Conference! A mile farther, and we come to the scene of the noted Hamden battle, in September, 1814. At that old wharf lay the frigate "John Adams," her guns all on the wharf, and her three hundred men with sponge and ramrod and port-fire behind them. She had run into this *cul-de-sac* for repairs, and a flotilla with three thousand red-coats had come from Halifax to destroy her. The troops were landed three miles below, after taking Castine, and with drum and trumpet and flaunting gonfalon, were pushing on to Bangor. Gen. Blake had collected hastily the militia of the neighboring towns, and they were posted on the hill yonder. Across that little stream you see rippling over the stones, was a short bridge, and on the bank opposite were fifteen hundred men with one nine-pounder iron gun, trained on the bridge. "Keep back the troops," said the commander of the frigate to Blake, "and I will blow the flotilla into the air." The morning was densely foggy. In Bangor was terror and dis-

may. Husbands, brothers, and sons were supposed to be pushing into the "imminent, deadly breach." Hark! the guns! And there was wailing in every house. All in the town who could fly were flying. Vain alarm for loved ones! for "in five minutes from the first gun," said a participant in the flight, "we were in the thickest cedar swamp you ever see." I was there; I see it all; I met a cavalry charge in front of a British regiment; I was picked up by my mother and carried bleeding into the house; I shed about all the blood that was shed on that great day; I ought to be pensioned. Why did I not bring it before the last Congress, and have attached to the bill on "internal improvements?"

Bangor comes in sight. "Beautiful for situation, the joy of all" the State, is Bangor, on the head of the tide-waters of the Penobscot. Rising up rapidly from either bank of the Kenduskeag, with spire and turret and many a splendid villa embowered in shade trees, it rivals any city on the continent. Home of my forefathers and mothers, hail from your sorrowing son! A bow-shot from where we land, my mother was born one hundred and seven years ago; and here, within a hundred rods of this landing, I first saw the light—no matter when.

Here, O reader, for the present, good-night!

CAMP-MEETINGS.

[See also pages 2, 7 and 8.]

WILLIMANTIC (Conn.).

The Willimantic camp-meeting, just closed, was a meeting of great power. Presiding Elder Robinson preached a remarkable opening sermon on "The Parable, as the Heritage of the Gospel Dispensation." It was the key-note to the meeting. At its close, ministers and laity bowed at the altar, seeking the anointing for service. All through the meeting the presence of the Highest seemed to overshadow the worshippers. The ministers preached not only in word, but in power. Hesitating Christians entered "a land of corn and wine and oil." Sinners came to the altar without much urging, sometimes a score at a time, and the power of the Lord was present to heal. Many who had long withstood divine grace, entered the valley of decision and were gloriously saved. Many of the older ministers and laymen said that they had never seen greater displays of saving power. The angels looked down with delight as they saw a baptized church charge again and again upon the hosts of sin, each time triumphantly shouting, "Now thanks be unto God which always causeth us to triumph!"

Dr. Baldwin's recital of the power of Christ to save in heathen lands, was very inspiring. Mrs. Baldwin's address before the Woman's Foreign Missionary Society we never heard excelled. The love-feast on Sabbath morning was after the old-fashioned pattern—over two hundred testimonies of the power of Christ to save and keep. At the close, all who loved God were invited to rise. A cloud of witnesses sprang to their feet. The presiding officer then asked all who wanted to seek Christ to stand up, and about thirty arose.

The South Providence society formally dedicated their house the last evening of the meeting. They had a delegation of about one hundred, and made a grand impression upon Connecticut Methodists.

The influence of this meeting upon Connecticut Methodism must be beneficial. The churches have been revived, and have gone home to let their light shine. For effective, clear, evangelical presentation of Scripture truth, probably there is no camp-meeting in the connection that has a grander record than Willimantic. There are giants in these days. Four or five leading dailies spread before their readers reports of the meeting.

MARTHA'S GROVE (Maine).

The Martha's Grove camp-meeting at Fryeburg, opened Monday evening, Aug. 28, with a social service, conducted by Rev. C. J. Clark, presiding elder. The weather, the management of the grounds, the ground itself, and the spirit of the people, gave promise—and the promise was fully realized—of a successful meeting. The public services opened Tuesday morning with a sermon by Rev. A. Turner, of Kezar Falls, on 2 Kings 4: 26. The sermon contrasted the righteous and wicked here and hereafter, in Brother Turner's peculiarly graphic style. Rev. D. Pratt preached at 2 p. m., on "Faith," based on Heb. 2: 24-25. At altar-service followed. Rev. T. P. Adams, of Kennebec, preached a very interesting discourse in the evening on "The Chiefest among Ten Thousand," from Solomon's Songs. Rev. W. F. Holmes delivered an able sermon Wednesday forenoon, and Rev. J. W. Hamilton a masterly production (Remainder on page 8.)

Miscellaneous.

WHAT ARE THE STANDARDS OF DOCTRINE IN THE M. E. CHURCH?

BY REV. LEON C. FIELD.

The theme has regard to the present doctrinal status of the church. It cannot be satisfactorily treated, however, under such limitations. Its proper elucidation calls for the historical method. Light otherwise unobtainable will be thrown upon the subject. A brief review, therefore, of the attitude and action of the church concerning its authoritative confession of faith will precede any attempt at a direct answer to the question with which we start.

Prior to 1784, and while the Methodist societies in America were under the immediate supervision and control of Mr. Wesley, his Sermons and Notes on the New Testament were by special enactment (Annual Minutes, 1781 and Apr., 1784) made the standards of doctrine (Sherman, Hist. of the Discipline, pp. 21, 24). At the Christmas Conference in 1784, when the Methodist Episcopal Church was formally organized, the Articles of Religion, which had been especially prepared for them by Mr. Wesley, were adopted as the authoritative statement of the doctrine of the church. These Articles were in substance the Articles of the Church of England. Fifteen of the latter were entirely omitted, and several others were considerably amended, so as to eliminate all traces of Calvinism and of Romish leanings. One was added by the Christmas Conference, the XXIII, "On the Rulers of the United States of America," which was changed in 1804 to conform to the new constitution of the country. This made in all twenty-five Articles, and they were, excepting a few verbal changes, the same as now stand in our Book of Discipline. They were not printed in the Discipline of the church, however, until 1790, six years after their formal adoption. In proposing these Articles for the new organization of Methodism, Mr. Wesley's design, according to Rev. D. A. Whedon (McClintock and Strong's Cyclopedia, Art. "M. E. Church"), "was to provide a broad and liberal platform upon which the great body of Christians who held the essentials of Christianity might stand together in love and charity." Similarly Dr. Stevens says (Hist. of the M. E. Church, II, 209): "He evidently designed the Articles to be the briefest and barest possible symbol of expedient doctrines." They were not designed or adopted as a requisite condition of membership in the church. The "General Rules," which had been used in England, were retained by the Christmas Conference as the "only one condition" of membership. These contained no reference to the "Articles of Religion," which were placed apart in the Discipline, and were considered, as Dr. Stevens suggests (Hist. M. E. Church, II, 217), "rather as an indication than an obligatory dogmatic symbol—an indication to sincere men, seeking an asylum for Christian communion, of what kind of teaching they must expect in the new church, but not of what they would be required to avow by subscription." Although not required to subscribe to the Articles of the church, after 1792 members could be brought to trial for "inveighing against either our doctrines or Discipline" (Disc. 1880, ¶ 228). This, however, did "not refer so much to the kind of opinions held, as to the spirit and manner of holding and disseminating them" (Wood, "Methodism and the Centennial of American Independence," p. 301). Acceptance of the "Articles of Religion" was made "a requisite functional qualification for the ministry." But at first this was done mainly by implication. There was no reference to them in the formula for receiving preachers into the Conference. In the Discipline of 1784 the only question having any bearing upon the matter of doctrinal qualification was, "Have you read the Minutes of the Conference? Are you willing to conform to them?" This was changed in 1789 to, "Have you read the form of Discipline? Are you willing to conform to it?" which shape it retained until two years ago. In the Ritual form for the ordination of deacons, adopted by the Christmas Conference, the only question proposed to the candidate with reference to doctrine was, "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?" (Disc. 1880, p. 344.) This form, which has been retained without change until our day, would seem to require subscription merely to the fifth Article of Religion. The Ritual form for the ordination of elders, adopted at the same Conference and retained to this time without material alteration, presses the point a little, but a little, further. The inquiry is made, "Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the Scriptures?" We shall have occasion to refer to this again. To it is joined the question, copied from the Anglican Ritual, "Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word?" (Disc. 1880, p. 324.) We have thus far no direct evidence that subscription to the Articles of Religion was, at the organization of the church, made even a requisite functional qualification for the ministry. But according to Dr. Bangs (Hist. of the M. E. Church, I, 211), a statute was enacted by the Christmas Conference, 1784, for the trial and punishment of heresy, which offense was defined as "a breach of the Articles of the Church." Such a provision, however, first appears in the Discipline for 1789.

In 1792 the form was changed to, "hold and preach doctrines contrary to the Articles of Religion" (Sherman, Hist. of the Discipline, pp. 190, 191).

So things remained until the Conference of 1808, which made provision for a delegated General Conference, and enacted the six Restrictive Rules which, with the "Articles of Religion" and the "General Rules," are regarded as the organic law or constitution of the church. The first Restrictive Rule read as it reads to-day, viz.: "The General Conference shall not revoke, alter or change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine" (Disc. 1880, ¶ 71, §1).

Whether or not it was the intention of the fathers in framing this part of the fundamental law of the church to recognize other standards of doctrine than the Articles of Religion—a point which has been disputed and whose discussion I postpone—it is certainly significant that, when this rule was enacted, no corresponding changes were made in any other portions of the Discipline. The form for receiving preachers into the Conference, and the Ritual for the ordination of deacons and elders, continued precisely as they were before, without any reference to the Articles of Religion, or other standards of doctrine. The offense of heresy was still defined in precisely the same terms, though in 1816 the form was changed to "disseminating doctrines contrary to our Articles of Religion."

From this time onward, there is discernible in the history and legislation of the church a gradual strengthening of her doctrinal defenses and tightening of her confessional cords. In 1832, by a change in the proviso attached to the Restrictive Rules, any one of which might previously have been altered "upon the joint recommendation of all the Annual Conferences and a majority of two-thirds of the General Conference succeeding" (Sherman, Hist. Disc., p. 135), the first was made an exception, and it was put forever beyond the power of the church to "revoke, alter, or change" its Articles of Religion. In 1840 the following requisite for admission to membership in the church was added to the simple condition of "a desire to flee from the wrath to come, and to be saved from their sins," viz.: "Let no one be received into the church until such person . . . shall on examination by the minister in charge before the church give satisfactory assurances (both) of the correctness of his faith" (Disc. 1880, ¶ 47, §1).

Again, after 1864, by a revision of the formulas, every applicant for membership in the church, before his admission, had to answer affirmatively the question, "Do you believe in the doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?" (Disc. 1880, p. 281.) Beyond this, so far as the terms of subscription for membership are concerned, we have not yet gone, but the tendency seems to be in the direction of still greater stringency. One is tempted to pause at this point long enough to compare our present doctrinal requirements with those of Methodism a century ago. In 1787 Mr. Wesley, then in his eighty-fifth year, wrote: "There is no other religious society under heaven which requires nothing of men in order to their admission into it, but a desire to save their souls . . . The Methodists alone do not insist on your holding this or that opinion. . . . Now I do not know any other religious society, either ancient or modern, wherein such liberty of conscience is now allowed, or has been allowed since the age of the Apostles. Here is our glorying and a glorying peculiar to us!" (Stevens, Hist. M. E. Church, II, 216.) This glorying is no longer ours. Perhaps it is necessary, and so, wise that it should not be.

A more decided advance in the direction of stringency is discernible in the disciplinary requirements for admission to the ministry of the M. E. Church. So far as the legislation of the church is concerned, this advance has been made at one move. But in the practice of the church, which finally crystallized into statute form, the movement has been gradual, and has extended through many years. It was reserved for the General Conference of 1880 to make such sweeping changes in the Discipline of the church as in form, if not in fact, to create new functional qualifications for its ministry. The only questions which any doctrinal implications heretofore put to candidates for admission into the Conference were by the last General Conference changed so as to read: 10. "Have you studied our form of Church Discipline and polity?" and 11. "Do you approve our church government and polity, and will you support and maintain them?" (Disc. 1880, ¶ 152) — thus confining them exclusively to the polity of the church. To the list of questions thus new and quite comprehensive one was added by the same authority: "After full examination, do you believe that our doctrines are in harmony with the Holy Scriptures, and will you preach and maintain them?" (Disc. 1880, ¶ 152, 9.) At the same time, the definition of the offense of heresy was enlarged by the addition of the clause, "or established standards of doctrine," so that the whole definition reads, "doctrines which are contrary to our Articles of Religion, or established standards of doctrine." (Disc. 1880, ¶ 213.) Previous to this time there had been no provision in the Discipline for the trial of a bishop on a charge of heresy, but this General Conference supplied that omission and defined the offense in the same terms as above (Disc. 1880, ¶ 205).

[To be continued.]

According to Mr. Ruskin, "a handful of mud contains all the elements of a crystal," and, in like manner, the most unclean, degraded of our fellow-creatures may, by divine grace, be transformed into those whom the Most High calls "My jewels."

REFORMATION BEFORE REVIVAL.

BY REV. L. WHITE.

Not by an unnatural mixing of ideas did the fathers sometimes use the words "reformation" and "revival" interchangeably. A reformation is a great reform—a reform thorough, comprehensive, lasting, that never comes alone, but always so inseparably connected with revival that it is not easy in point of time to distinguish the two as antecedent and sequent. Yet are they quite distinct. To reform is to put ourselves right in motives, principles and methods. A reform is a change that supplies defects, corrects errors, rectifies wrongs. It is the turning of wrongdoers to the right, of the drunkard to sobriety, of the thief and the cheat to honesty, of the churl to decency and kindness, of the slug and the shirk to vigilance and duty. A revival, on the other hand, is a reanimation by the breath of God from spiritual languor and depression to new life and vigor. The term is applied to the first quickening of the soul to spiritual life, as well as to recovery from a lapsed state. Both reformation and revival affect communities as well as individuals, and both mean advance. Reform always prepares the way for revival, and revival in turn never fails to promote reform. The church needs both—each as itself a great good, and each as leading the way for the other.

Which—reform or revival—more directly concerns our own responsibility, is a question that answers itself. From God comes revival. From us must come reform. He is ready to do His part when we are ready to do ours. Does the church slumber? No; they are not wise who ask, "What is the cause that the former days were better than these?" The schools and the press of the church were never before so able and instructive and in such demand. Our Sunday-schools are multiplying and improving. Our mission work was never more successful. The pulpit never before was so Pauline in its courage and comprehensiveness. Yet it must be confessed that in certain particulars the present suffers in the comparison. Some of the old and cherished methods of church work seem not attended by their old-time power. With here and there an exception, the revival flame burns low and flickers. The church halts before new difficulties, to meet which, struggling in her old ruts, she seems unequal. She has reason to ask seriously for the causes of her present small numerical increase, and, in many cases, of comparative loss.

The present depression will not last always. The church looks, and will not look in vain, for a great revival of spiritual Christianity—a revival in comparison with which the pentecostal revivals of the first three centuries, and the many gracious showers of recent times, will seem as but drops before a bountiful rain. How long the church will wait its coming depends on how long the time she will take in preparation. If I read aright, the pressing demand upon the church to-day is a great reform—a reformation as preparatory to the great revival for which she looks and longs.

A wide field opens here, upon which this article may not venture far. But one cannot help asking questions. How far are the rapid changes of these times of the nature of reforms? How far are they relaxations that require reform? Is it true that soul-saving has become to the church a lost art? Where are the crowding altars, and anxious seats, and praying circles, of other days? Where are the camp-meetings with their hundreds slain and won? Have they gone gracefully, having served their purpose, or have we gone astray by neglecting and perverting them? And are our love-feasts and class-meetings in danger of going the same way? Are the Chautauques of to-day degenerate camp-meetings? Or are they just full-grown camp-meetings abreast of the times? Shall we try to bring back the camp-meetings, and quarterly meetings, and four days' meetings of the fathers? Shall we wake from their graves and call again to the stand the old rousers—coats off, and sleeves up, and in to the death—under whose appeals the multitudes trembled, and cried, and shouted? Or shall we have to accept the conclusion that it is under the lead of one great Captain and Teacher that some of our old battle-ground for aggressive warfare and conquest are becoming Christian nurseries and schools?

None of these questions can be considered here. They cannot all be answered by monosyllables. Nor do I intend to answer them in the asking. One word for them all now: In consenting to changes of form as providential, we must not leave out the direct spiritual aims of the fathers. Bring all the babes to our altars in baptism, and charm the children and youth to the study of God's Word with His book of nature open before them to illustrate its truths, and educate them in all wisdom up to manhood; but look for the beginning and growth of Christian character in them only by the Spirit of God working through these agencies as means. To this end let faith and love as a spiritual atmosphere pervade our Sunday-schools, and homes, and camps, as well as our sanctuaries; and everywhere hold up to the coming men the spiritual side of truth. And we must not forget that it is a militant church we are thus to educate. To take good care of our children will be to prepare them for valiant service as Christian soldiers. The work needs them, and they will need the work.

A reformation comprehending many reforms, doubtless, the church should have. To one of these let me call attention in the space left for me—reform in the use of our property in the Lord's service.

How prone we are to forget that our property, much or little, is a trust of heaven to us—a talent to be used in doing good. We are not mere stewards, as some unfortunately say. If we were, but stewards, we could not be

givers. The dollar you honestly hold is yours so far as concerns other men. Under God it is yours. You hold it by possessory title in His own hand-writing. He has made you a possessor, that you may be a giver. But His title is above yours. Both you and your dollar are His, and you have no right to expend any part of the dollar for yourself till you have consecrated it to Him by giving in token of a portion of it into His treasury. Should that portion be less than the least that has Scripture sanction? What if I cannot prove, as I can demonstrate a theorem in geometry, that the law of the tithe, or of the Sabbath, is binding upon the Christian—do they need such proof? You have tried the Sabbath, and it has proved itself; try the Christian giving of the first tenth of all your gains, and you will find, as thousands have done, its proof in its practical working. Your purse will not be poorer, your heart will be richer, your life more fruitful, your treasure laid up in heaven more abundant. Better to your advantage, too, will be all the conditions of thrift. The church has need of reform in this particular both for her own sake—her deliverance from the bondage of earthliness and mammon-worship—and in order to the material supplies upon which God has made the working of the Christian enterprise dependent.

With many the place to begin this reform will have to be in their expenditures upon themselves, for the reason that in this way they expend all. It is easy to use up one's income. It would be just as easy to use twice as much. Yet they whose income is but half ours, often get through as well and save a little. It will not be wide of the mark to say we ought to save something as the basis of larger giving in future as well as for coming winters and age. If in the spirit of Christ we invest the first tenth in His cause, we shall be more likely to save a second tenth to invest in the savings bank. But first, whether poor or rich, of all that God gives to us one should give a reasonable portion—say from a tenth upwards—back to Him. To spend everything upon ourselves and leave nothing for the Lord's treasury, is both extravagance and robbery. When Christians generally cease to rob God, and freely bring all their tithes to His treasury, then, and not till then, will the church find the pecuniary means essential to her great work. Then, too, may she first claim the temporal promise, "Prove Me now, and see if I will not pour you out a blessing that there shall not be room enough to receive it."

Reform is demanded in our church financing. The church, as a business partnership, has reason to take lessons of the business world. We have too much playing believe. Church socials, fairs and festivals, when Christian in their spirit and methods, are good; but to make them the principal means for raising money for church purposes is to pervert them, ensure their degeneracy, and advertise the church to disadvantage before any community. Legacies help a church that does best to help herself, but they impoverish and ruin the church that shirks. For the greater part, at least, the salary of the pastor and other current expenses should be provided for by some business-like method of voluntary offerings as acts of devotion, and the conscientious payment of what is honestly due.

It is in order here to say that the church needs a reformed business conscience. She should, with no needless delay, pay her old debts on her churches, parsonages and schools, and to her pastors, especially to the faithful man in hoary age whose work is done. She should also pay the men who serve her as pastors to-day—pay them reasonably, and fully, and promptly, as sensible business men always pay their laborers. Each church should pay her sexton, too, her tax and insurance bills, and for all needed repairs and improvements, and her part towards the salaries of presiding elder and bishops, and not leave these claims to be paid by the pastor, or, which amounts to the same thing, take from the treasury for these purposes the money due the pastor and leave him deficient.

A great reform, too, is imperative in our giving for objects of benevolence, in which the pastors should be both leaders and proportionate sharers. Need it be said that our present style of giving, or not giving, can never meet the increasing demands of such objects? Fifty cents average per member in the New England Conference for Christian missions! A dollar, or less, or nothing, from men and women in health, and well-dressed, who take from God's liberal hand their daily supplies—three meals a day, all through the year! Shame! We ought at once to multiply these offerings fourfold, with the purpose of liberal increase each succeeding year, remembering the truthful words of Bishop James: "Success necessitates enlargement; our answered prayers demand it." Never again dare to pray for revival till we are ready to come up to the Christian standard of giving. That will be giving, not from caprice, or impulse, or convenience, but liberally, cheerfully, prompted by the law of love, regularly as God gives to us, and always giving ourselves with our offerings.

The church must do these things if she would respect herself and command the respect of the world, and walk in the light of God, and get ready for the great spiritual coming of her Lord.

CAMP-MEETINGS.

STERLING (Mass.).

The thirtieth annual camp-meeting was held at Sterling Junction, August 21-26, under the charge of Presiding Elder Mallieau. The singing, as usual, was led by that veteran singer, Brother Amasa Davis, of Webster. The opening service consisted of short addresses by Drs. Mallieau, Ela and Rogers, and Bros. Packard, Pentecost, Pomfret and Ray. There were no star preachers present, and no star preaching. The

sermons were all good, some of them powerful, and all aimed at immediate results. The following were the preachers, in the order named: W. A. Branan, M. E. Pomfret (of the Illinois Conference), J. W. Fenn, W. B. Toulmin, W. P. Ray, C. S. Rogers, J. O. Knowles, J. H. Twombly, C. H. Hanaford, W. Gordon, D. H. Ela and L. D. Bragg.

From the opening to the close of the meeting preachers and people were deeply devoted and intensely earnest in the one object of spiritual success. No presiding elder could be more earnest and unrelenting in his efforts for a grand harvest of souls than was Dr. M., and no preachers, as a body, were ever truer to their leader, on the platform, in the altar service, and in the other general work, than those present. The result, though not what was hoped for at the outset by the more sanguine, was, nevertheless, of an encouraging character. More than one hundred souls were at the altar as seekers for pardon, many of them young men. A large number also presented themselves as seekers for the blessing inductive to the higher life. The tent-meetings, too, were places of unusual interest and power; and it is safe to say that multitudes of believers were greatly quickened. The meeting, run on the old Methodist lines, was, all things considered, a grand success.

The weather was good, except on Thursday, the great day, when the falling rain nearly broke up the forenoon and afternoon services.

A daily children's meeting, under the care of Mrs. Roath of Worcester, was one of considerable interest, and accomplished much good. The early six o'clock meeting, led by laymen, was of much interest also. At the Friday morning love-feast, three hundred and twenty-four testimonies were given in fifty-five minutes—an average of nearly six each minute.

There was a general feeling among preachers and people that the gracious influences manifested at this camp-meeting should not cease with it, but should be carried home to the individual churches and communities, and there continued. That our churches need to be more than anything else, is obvious. Let Methodism once again catch the old-time spirit and purpose, and it will take on a new and better life.

The improvements of the grounds promised last year have been largely made. A new barn, with sheds, has been built, of capacity to accommodate eighty-four horses. The walks and general grounds have been renovated and improved, and a new well dug. The entire cost was about \$1,600. The credit for these improvements, so much needed and so greatly appreciated by the people, is due to Brother L. T. Jeffs, of Hudson—generous in all his proclivities and delighting to do a good thing for Zion. The trustees, at a recent meeting, voted to remove the barn and open up at once that desirable section to the location of cottages. Other improvements of an important character are contemplated, one of which is the building of a large dining-hall, above which there shall be rooms for those desiring them during the summer and camp-meeting. The natural advantages of Sterling, with such improvements as can and ought to be made, should make it one of the most popular and desirable of our camp-meeting grounds for summer cottagers. With no Sabbath desecration invited or permitted, and with the certainty of a camp-meeting run on real Methodist lines, it ought, and will, grow more and more in favor with our people.

G. BECKMAN, Sec'y.

NORTHAMPTON (Mass.).

The meeting at Northampton opened on the evening of Aug. 23, and closed on the evening of Wednesday, Aug. 30. It was under the direction of Rev. N. F. Fellows, the new presiding elder of Springfield district. Calm, self-possessed, and withal zealous, he is well fitted to give encouragement and direction—whether on the camp-ground or in the circuit and stations—to the young men who largely compose the ministerial force under his charge. The youthful appearance of the body of ministers on the ground from the district was very noticeable; few of them had reached even the prime of life.

Northampton camp-ground is a very pleasant one. The space within the circle of tents is admirably adapted to camp-meeting purposes. The number of private cottages is not large, nor are the grounds to any great extent laid out in avenues. Perhaps this fact does not at all interfere with the accomplishment of the real object for which the meeting should be held.

The societies in Northampton, Chicopee, and Holyoke have this year erected houses, or chapels, to replace their tents. Each of these chapels was dedicated in the course of the meeting.

The arrangements for boarding were, as usual, in charge of W. C. Wedge, of Chicopee, who is also the treasurer of the Association and indefatigable in the discharge of these duties.

The Association has been encumbered with a burdensome debt, now reduced to about \$11,000. Measures are being taken for its further immediate reduction by \$2,000. Some of the societies have already raised their part of this amount, and it is hoped that the rest will do so speedily.

Thus much as to surroundings and external arrangements. What of the direct religious work, and what success was achieved? The presiding elder's management was excellent, and he was instant in the performance of his duties. His presence and influence were given to the "altar services." It is due to the preachers present to say that they generally supported him here, and gave ready response to his request when asked to preach. Fervent altar services followed the sermons. Some of the societies were crippled in their "tent meetings" by the fact that they had but few members on the grounds, yet some excellent meetings of this character were

enjoyed. At the noon hour "union" tent meetings were held.

The preaching was generally pointed and earnest; almost every sermon was a true "camp-meeting sermon." The presiding elder showed his wisdom by bringing in no "star" preachers, but committing the preaching mainly to the brethren on the district. Four sermons were by preachers from off the district: Revs. David Sherman, Loranus Crowell, S. F. Upham, and William Gordon, all of whom have at some time been on the district, and who rendered good service on this occasion.

The sermons were by the following, in the order given: W. H. Adams (Acts 9: 6), W. G. Richardson (2 Cor. 6: 2), F. S. Rogers (Col. 1: 10), D. Sherman (Luke 17: 32), L. Crowell (Acts 8: 32), E. S. Best (1 Pet. 2: 7), A. H. Herrick (Matt. 25: 46, first part), H. Matthews (Matt. 17: 19-21), S. F. Upham (2 Pet. 1: 16), I. G. Ross (1 Pet. 4: 17-18), E. P. King (1 Thess. 5: 23-24), F. Woods (Acts 7: 59), J. Galbraith (Matt. 22: 42), F. T. George (Rom. 3: 3, 4), H. A. Jones (Hebrews 4: 1), A. W. Baird (Matt. 11: 28), Wm. Gordon (Rom. 6: 23), L. W. Staples (John 11: 28), J. F. Allen (Heb. 9: 14), T. C. Martin (Heb. 12: 17), R. K. Manaton (Neh. 6: 3), A. Sanderson (2 Pet. 1: 5-11).

Some were converted, and some Christians were drawn nearer to God; it is to be hoped that some entered into the experience of perfect love. The results might have been greater if there had been more earnest prayer beforehand; if there had been a more general readiness on the part of Christians to accept the invitations extended to them; if there had been more earnest personal work. But good has been accomplished; and we expect that good results will be apparent in greater faithfulness on the part of church members, and in the presence in our social meetings of new converts whose prayers and testimonies will assist in leading other souls to Christ.

A. H. HERRICK.

POLAND (Maine).

Success, in more ways than one, has this year crowned our annual feast of tabernacles at the Empire Grove. The weather has been perfect, the attendance very large, and the preaching of the highest order. The services began on Monday evening, Aug. 21, with a social service, which, by its hallowing influence, prepared the regular congregation on the ground for the coming work.

On Tuesday morning the preachers' stand presented a fine array of ministerial talent. A large and effective choir, organized and led by Rev. E. W. Simons, with a Burdett organ in the rear, took their places; and after the usual introductory services, Mr. Simons stepped upon the platform and delivered to a good audience a powerful discourse, which was well adapted to set the great work in motion. He was selected for that very purpose, and it is enough to say that he fulfilled his calling. In the afternoon, Rev. W. S. McIntire, one of our rising because a powerful and thinking man, showed us the duty of consecrating all we are and have to God; and in the evening a still younger man, Rev. Bro. Cummings, warned us all that there was no escape if we neglected the great salvation. So, the evening and the morning were the first day; and it was a day long to be remembered.

The second day opened with a sermon from Rev. W. B. Bartlett, whose telling characteristic of never speaking unless he has something to say, told upon the audience. He presented Jesus as the Saviour of the world and its only Saviour; and the shouts in the congregation showed that many of his hearers (probably the whole of them) accepted the great central doctrine. The afternoon was marked by the delivery of a very able sermon by Rev. Mr. Kelsey, of New Gloucester, Me., who gave us the doctrine of the new birth as held in common by all the evangelical denominations; and it was received by a large and thoroughly appreciative congregation. In the evening, Rev. Ira G. Sprague of our Conference, and a brother beloved, taught us of the reign of Christ—that it is a reign of mercy, power and triumph—and the people gave audible proofs of their satisfaction. Mr. Kelsey, it should be added, is a Congregationalist; but Rev. D. B. Randall, who followed him with an exhortation, pronounced the sermon (Concluded on page 7.)

Our Book Table.

TEN YEARS OF SELF-SUPPORTING MISSIONS IN INDIA, by William Taylor. Printed for the author by Phillips & Hunt, 12mo, pp. 484. We have read the able and interesting volume bearing the above title with mingled feelings of admiration and grief. We are heartily sorry that it has been sent out in its present form. It will certainly tend to produce an effect not intended by its excellent and devoted writer—to weaken confidence in the plans and operations of our Missionary Board, and to create distrust as to the efficiency of the present mission modes. It bears on its pages, also, the unfortunate intimation of some lack of absolute sincerity on the part of both the missionary secretaries and the bishops in their dealings with missions originated by Mr. Taylor. We must believe that there is a satisfactory and honorable explanation of these transactions. We can understand why Mr. Taylor should be sensitive at any attempt to deprive him of his hard-earned honor in this self-sacrificing work; still, we wish, in his noble self-forgetfulness, he had not expressed so much human indignation upon this point. God will take care of the crown; it will not finally be removed from the head that should wear it. We confess to being deeply moved at his recital of the personal distress, reaching even to manly tears, occasioned by his apprehension of the wrong that had been done him (he does not question the fair intention) by the action of the episcopacy and the missionary board. This volume will render something more than a newspaper review necessary. To give the church a satisfactory idea of the whole controversy, another volume, of equal size, or an elaborate article in the *Quarterly*, recounting the whole story, and placing

the two theories of missions in their proper light, will be requisite. We can only add that there is a singular fascination about the volume. The reader will not be likely to drop it until he has exhausted its contents. We earnestly pray that God may overrule its vicissitudes so that only good to the Master's great work will be the final result. It is idle and wicked to attempt to depreciate the service this noble man has rendered the church and Christianity. He is the nearest representative to St. Paul now upon the earth. His character and life, his self-obliteration and sweet piety, his faith and his works, form the best apology for the evangelical interpretation of the Gospel of the present century. We regret that a cloud, even the size of a man's hand, should temporarily veil the brightness of his daily testimony.

There seems to be, just now, a strong reaction from the supremacy which the last quarter of a century has given to purely physical sciences and speculations growing out of them. Mental philosophy, from the spiritual rather than the materialist side, is recovering its proper ascendancy. Our American metaphysicians are bringing forward their thoughtful contributions as counter-irritants to the late atheistic epidemic writers upon the science of mind. Following the elaborate and very able treatise in Mental Philosophy, by Edward John Hamilton, D. D., late professor in Hanover College. It is the result of life-long thought and study by one whose life and profession have both led him to the consideration of these delicate and important problems. The work has been submitted, in part, to the review of leading metaphysical students in the country, and they have borne testimony to its great merits, its thoroughness, its fairness, and its thoroughness. It is intended as a textbook for college and university classes, but will be found interesting to our professional students, and to keep abreast of the thought of the hour, especially in the line of mental philosophy. Its perusal will be a good intellectual discipline at the opening of fresh fall study.

THE PEAK IN DABEN: An Octave of Essays, by Frances Power Cobbe, 12mo. Boston: George H. Ellis, 141 Franklin Street. We have referred to this volume, now issued in a beautiful American edition, once or twice in our editorial columns. It bears the exact meaning of its title, and is of the often and remarkable intimations which dying persons have of the immortal life and of the presence of departed friends. But the volume contains other excellent papers in response to modern agnosticism, atheism, and pessimism, and also thoughtful discussions of our duties to the animal creation; former singular and violent treatment of diseases, and the fitness of women for the religious ministry. These who have read Miss Cobbe's contributions to English periodical literature, need not to be told how clearly and sincerely and thoughtfully she writes, and answers upon a subject that is of the immediate practical relation to the well-being of society. Miss Cobbe is a Unitarian, but is a reverent believer in God and revealed religion. Her doctrinal views, only appear in incidental sentences, while the great body of her essays will commend itself to the candid consideration of all thoughtful Christians. Her treatment of modern doubts is so candid and calm, so generous to the public defender of it, and, withal, so convincing, that the disciples of Revelation will read her pages with pleasure, and those whose opinions are sharply criticised, certainly with respect.

As to views as to woman's position as a public religious teacher may not be readily accepted by all her readers, but her fair and candid treatment of the question will command a thoughtful and candid reader to the well-being of society. Miss Cobbe is a Unitarian, but is a reverent believer in God and revealed religion. Her doctrinal views, only appear in incidental sentences, while the great body of her essays will commend itself to the candid consideration of all thoughtful Christians. Her treatment of modern doubts is so candid and calm, so generous to the public defender of it, and, withal, so convincing, that the disciples of Revelation will read her pages with pleasure, and those whose opinions are sharply criticised, certainly with respect.

THE ODYSSEY OF HOMER, translated into English prose by S. H. Butler, M. A., of University College, Oxford, and A. Lang, of Merton College, 12mo. Boston: D. Lothrop Co., 82. This great poem of Homer has been again and again given to us in English blank verse or rhyme. In the happiest translations, for the melody of the stanzas, the first steps of the music of the original have been lost. Here we have the original literally translated in smooth, idiomatic English, but giving as nearly as possible the exact shade of meaning of the original Greek. The only evil that we apprehend is that it will not tempt to a perfunctory and servicable "pony" for the young Anglo-Greek in his seminary recitations. Expert critics have given hearty testimony to the marked success of the translators in this fine version of the *Odyssey*.

THE WATCHERS ON THE LONGSHIPS: a Tale of Cornwall in the Last Century, by James F. Cobb, F. R. G. S. From the eighth London edition. New York: Thomas Y. Crowell & Co., 12mo., pp. 361. We had occasion to read carefully the English edition of this work, and the incidents are true to fact, and are more fascinating than fiction. The scene is laid in the time of the early preaching of the Wesleys, and their influence upon the Estabrooke family is happily illustrated. The story is a thrilling one, picturing the condition of the lower classes in the sea-coast towns of England at this period, and eminently calculated to excite no one except to it, whether child or adult, without spiritual profit.

John W. Lovell Company, 141-16 Vesey Street, New York City, publish, in very neat paper covers, on fine paper, with clear type, a series of quite carefully-selected fiction and works of other departments of literature, at prices ranging from ten to twenty cents each, according to the size of the volume. We have received from them the very pleasant little story of Walter Bessie and James Rice, "So They Were Married;" "L'Abbe Constantine," by Ludovic Halévy; "Freckles," by Rebecca Fergus Reddick; and "Card Sharps," by J. H. R. Trickett. The Greek's Tragedy, or, The Art of Winning at Every Game, by Robert Houdin; which last will be of eminent service if it only serves to warn young people against the temptation of gambling, and shows them how helplessly they may ultimately find themselves in the hands of the expert sharper.

J. S. Ogilvie & Co. publish, in paper covers, THE ALBUM WRITER'S FRIEND, compiled by the publishers, containing short selections in prose and poetry, suitable for inscriptions in albums and on presentation cards. 15 cents.

The United Brethren Publishing House, Dayton, Ohio, issues a new collection of music for Sunday-schools and social services. It is entitled SONGS OF THE KINGDOM, and is edited by Isaiah Battezel and Edmund S. Lorenz. There is more than usual original music in this book, with a good selection of the familiar old hymns and tunes. Good musical and lyrical taste seems to have guided in the preparation of the work.

The Sun

THIRD QUARTER

SUNDAY

BY REV. W.

I. Preliminary

The lessons were taken from the gleaning at the tithing of the quart from Capernaum, Jerusalem, by the close of our tithing the evening of Week.

II. Lesson A

1. The subject 1-16) was "A question of divorce." Lord the declaration mission for a man with "a bill of divorce" that marriage should be based upon sexes; that it was a sacred bond, if it was to be a husband and another and bonds, save for marital unfaithfulness occurred at this false conclusion by the disciples, to marry" in the merit in celibacy their children for their children showed maternal desire, but their children into his children to bid them not dom of heaven.

2. "The Right of Lesson" topic young ruler running and salutation of question, "What inherit eternal ception to the ruler's stand, the command concerning bearing false witness. All these the ruler's test: "One whatsoever the poor, and the heaven; and test was too severely lawfully away that have rich of heaven!" and when the tonishment, Hing, "Through the eyes the disciples of then, can be things impossible to God. Our disciples had the assurance for Christ's wealth and kingdom this world a tion; and in life. But man and the first

BY REV. W. O. HOLWAY, U. S. N.

II. Lesson Analysis.

4. The story of "Blind Bartimeus" occupied our attention in Lesson 1 (chap. 10: 46-52). On reaching the suburbs of Jericho a blind man, Bartimeus by name, lifted a piteous cry for help: "Jesus, Thou Son of David, have mercy on me!" Over and over again he repeated the cry. In vain attendant pilgrims, disturbed by his clamor, and impatient at having his progress delayed, tried to hush his silence. Jesus heard his plaint, and directed that he be brought. Then, one of the company changed. "Come up," they said to him; "rise, He is calling thee." Casting aside his mantle, the man felt his way into Jesus' presence. "That wilt thou that I should do thee?" "That I might receive sight." A compassionate touch lifted the slightest orbs, and at once they glistened with light. "Go thy way; thy faith hath made thee whole." With a few strides the restored man followed Jesus.

9. "The Pharisees and Sadducees" was the topic of LESSON X (chap. 12: 13-27). The Pharisees and Herodians came to Jesus with a flatting deference, asking Him to decide them the question whether it was lawful for them as Jews, owning no king but Jehovah, to pay tribute to Cesar. On inquiry that Cesar's image and superscription were stamped upon it, he bade them "render to Cesar the things which are Cesar's, and unto God the things that are God's." To the Sadducees he came to Him with the case of a woman taken in marriage successively by seven brothers (childless, of course, in each case) and then following her seven husbands to the grave, and with the question whose wife she would be in the resurrection, Jesus replied that in the future life the children of the resurrection would be "as the angels" — no births, no marriages, no deaths. And as to the resurrection, which they denied, did not He address Moses, proclaim Him the God of Abraham, and of Isaac, and of Jacob? "He is not the God of the dead, but the God of the living."

10. The subject of Lesson X (chap. 12: 28-44) was "Love to God and Man." The principal points were: The scriptural question, "Which is the first commandment of the law?" and our Lord's

19. How was the beast obtained for Jesus ride upon?
20. Describe the enthusiastic acts and words of the disciples and the multitude.
21. What sad interruption occurred on day of triumph?
22. What led Jesus to seek fruit from the tree? (Lesson VI)
23. Why was He disappointed?
24. What sentence was pronounced on the tree, and why?
25. Describe the second purification of the Temple. How did Jesus explain His conduct?
26. What instructions relative to prayer and forgiveness were given in Lesson VII?
27. With what demand was Jesus met arriving at the Temple, and why?
28. What counter-question did He put to them?
29. Why could they not answer it?
30. What followed?
31. Give, in your own language, the parable of the Wicked Husbandmen (Lesson VII)
32. To whom was it spoken, and with what effect?
33. What subtle question was put to Him by the Pharisees and Herodians? (Lesson IX)
34. How was it answered?
35. What question was raised by the Sadducees, and was it met?
36. What Old Testament proof of the resurrection was given by Jesus?
37. In our Lord's view, which is the better and all-inclusive commandment? (Lesson X)
38. What question did Jesus put to the Pharisees, which they could not answer?

Cuticura

THE NEW BLOOD PURIFIER

Resolvent

Mr. Albert Kingsbury, Keene, S. H., troubled with bad humor on hands and neck, caused by toxic blood, cured by Cuticura.



FURNACE
INVENTED BY
Dr. James R. LeBosquet
EDITOR OF
*Boston Journal of
Surgery.*

Valuable information
upon the subject of
contaminated
Pamphlet. Sent to
dress upon application.

LeBosquet Bros.
75 Union Street, B.

Information heating new any addition. others, Boston. 205

best-loved Gems chosen from the whole rose
etc. Usual cost, \$87! Here, only \$2.50.
like it. No Competition! Sale is immense!
citizens say: "A treasury of pleasure for every
O. H. Tiffany, D.D. Poltz, D.D. "Full of genius
— F. A. Robbins, D.D. Three million homes want
it is a grand chance to coin money. Same
etc., free. Address HUBBARD BROS.

No privileged position given to advertiser
out extra compensation.
Cuts taken by special arrangement. Ad
A. S. WEED, Publisher
86 Bromfield St., B

ers, with
dress
sher,
oston.

CONTENTS.

Original Articles.	PAGE
Sailed Away (poem).—Prohibition Movement.—A Christian Mother.—In Camp, 1882.—Camp-meeting.	289
MISCELLANEOUS. What Are the Standards of Doctrine in the M. E. Church?—Reformation Before Revival.—Camp-meetings.—OUR BOOK TABLE.	290
The Sunday-school.	
COMMERCIAL ADVERTISEMENTS.	291
Editorial.	
Art in Worship.—Wesley Before His Conversion.—EDITORIAL ITEMS.—BRIEF MENTION.	292
The Churches.	
CHURCH REGISTER. Business Notices.—Money Letters.—Marriages.—Deaths.—Advertisements.	293
The Family.	
Pat Upland Society (poem).—A Little Child's Verse.—The Little Folks. A Problem (poem).—The Minute Hand of the Clock.—God Cares for Me (poem).—Vacation Jottings.—Church Extension, FOR YOUNG AND OLD. Bits of Fun.—Gems of Thought. RELIGIOUS ITEMS. Concerning Women.	294
The Magazine.	
An Address to the Local Preachers of the M. E. Church. OBITUARIES. Advertisements.	295
The Week.	
Church News.—Asbury Camp-meeting.—Reading Notices.—Advertisements.	296

(ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.)

ZION'S HERALD.

WEDNESDAY, SEPT. 13, 1882.

We do not very often call our patrons into our confidence in reference to the circulation of the paper. Once a year we must make a fresh canvass, to meet the losses by deaths and removals of old subscribers. Besides, it was the hearty expression at each of the New England Conferences, last spring, that the list of the paper ought to be largely increased. The paper was never more favorably received than now. Its circulation outside of New England is larger than ever. If our excellent ministers who are its agents in the New England Conferences would make one thorough canvass of their congregations at this time, we have no doubt the circulation might be increased by one-third. The publisher again offers to send the paper gratuitously to the end of the year to all new subscribers, thus giving them over fifteen months for the year's subscription. He offers, also, generous remuneration to agents who will interest themselves in its behalf, as set forth in the circulars which he has sent out. The paper will continue to have specially in view the entertainment and instruction of the family. It hopes to be a sheet that will invite Sabbath reading and be appropriate to it, and one that will have articles attractive and useful for all classes. We know the Sunday-school department has no superior. We present the condensed religious and secular news of the week. The leading movements of the day in the civilized world are discussed. The peculiar interests of the deaconess are fully and fairly considered, and wholesome lighter literature is provided for the young people and children. Let us have a larger audience for their sake and for the important interests which we represent. Give us once more a generous and hearty effort. Let us have a public pulpit announcement, and the quiet personal approach to individual members. May we not by a little effort bring the list up to twenty thousand? It would be a grand way to celebrate the sixtieth year of ZION'S HERALD—an era which we reach next January. Let us aim for this.

We are well aware that we have little occasion to invite our pastors to enter at once upon an earnest and persistent evangelical effort. We know from our personal intercourse with many of them that they are generally impressed with the importance of such a movement at this hour. We simply wish to refer to the question of time for this work. For two months we may rely upon pretty comfortable weather, and what is more important, upon a period comparatively unoccupied by other interests. After this comes the State election, which promises this year to be somewhat active—and certainly ought to be so far as temperance interests are at stake. Then come the innumerable lectures and concerts, festivals and holidays. If a church is once fairly started in Christian work, none of these things will move her from her purpose. But if extraordinary services are put off until these other interests become clamorous, the season will wear away without any special efforts. There are many things conducing to favor such a movement as we suggest. Churches have been relieved of pecuniary burdens; many have been inspired with new life at the grove meetings; the probability of a great revival seems to be in the religious atmosphere; the need of it is felt; ministers are talking, preaching and praying in reference to it. An early, serious and resolute effort at this time will, without doubt, meet with the Divine blessing, and result in a spiritual awakening. It is not necessary to await the coming of an evangelist. Let the church be called together, and a solemn consecration to Christian work be secured, with all that is involved in an adequate preparation for it, and there can be no doubt as to what will follow. The tithes were never yet all brought into the divine storehouse without the windows of heaven being opened, and an unexpectedly large blessing falling upon the church.

Bishop Asbury, having been compelled to spend a night in a log cabin standing in a Western wilderness, in which night had overtaken him, found himself in a very rough company. The cabin was a sort of desert tavern to which many hunters and others resorted, and was the scene of many ungodly carousals. The good Bishop prayed with them, however, and kept them by his reverend presence within the bounds of decency. In the morning the landlord approached him with a bottle and a glass and offered him a little whiskey. "Nay," replied the Bishop, "I make no use of the devil's tea." Was whiskey ever more appropriately named?

The more truly a minister loves the souls of his people, the more faithfully will he deal with them. His love will make him not only tender toward them, but also faithful to their interests, because love seeks not her own, but others' good. Hence every lover of souls will go into his pulpit saying with Coleridge, "What I feel deeply, freely will I utter. Truth is not detraction, and assuredly I do not hate them to whom I tell the truth."

ART IN WORSHIP.

A very intelligent and devout reader of our paper writes to us a note in reference to a remark in a previous issue, referring to the effect upon our mind of the rendering of a magnificent solo by a musical artist at the close of a very impressive and solemn sermon. We suggested, in the article referred to, that the effect of the sermon would be soothed away by the mellifluous tones of the charming singer, although the words were eminently sacred. It was intimated, also, that the effect upon the mind of one unaccustomed to such additions to the Sabbath evening service was liable to be that of listening to a rare concert, rather than the production of worshipful emotions.

Our correspondent inquires, if the words had been sung by the whole congregation, or if the piece had been rendered by the regular choir, whether even an "old-fashioned" worshiper would not have admitted its propriety. To this, under the circumstances, we unhesitatingly answer no! We have been much more severely shocked sometimes by the performance of the "regular choir," and thrown out of a devotional mood. After tender and very solemn discourses, we have heard the most inappropriate and discordant "pieces" performed, under the leadership of some ambitious singer, who sought rather to exhibit himself and his choir than to make the music administer to the glory of God and the deepening of the impression of the pulpit. We should a thousand times rather have heard that almost inspired solo by the one artistic singer, than such a performance as this. We have known many an impressive service to be rendered utterly ineffective by such out-of-place "voluntaries" at the close of the sermon. On the other hand, we have known a select choir, even as limited as a quartette, deepen and fasten the impression of a solemn exhortation by an apt and devout rendering of a hymn. It fell to our duty, some years since, to be present one Sabbath morning at the Chautauqua Assembly. There were three thousand present by actual count; three hundred of them were ministers. Those who were present that morning will never forget it. No one seemed unconscious of a divine Presence and influence. At the close of the sermon, the late P. P. Bliss and his wife, whose sad death at the broken and burning bridge is still vividly remembered, with Mr. Sherwin and Mr. Bliss's sister, immediately arose and sang a piece which seemed to everybody the very spirit of the discourse. The effect was simply overwhelming. The impression was redoubled, and the audience was melted to tears. Nothing is more important than that the concluding services should be absolutely in harmony with the sermon and in no measure divert the thoughts from the theme to which the hearers have been listening.

But, asks our discriminating correspondent, why should the effect of one artistic singer, in the use of sacred words, be to make us feel that the music is inappropriate to the hour and place? Is art necessarily irrelevant, and does culture deaden devotion? He thinks rightly that the discords of a whole congregation, or the imperfections of a choir, cannot render a service more acceptable, and that a perfect performance is no breach of the sanctity of the scene. We have already answered the questions. It is not because one renders the service of song that it is out of place. A simple solo may be, of all other singing, if adapted to the thought and feeling of the hour, particularly effective. We have heard a minister, and a lady also, often sing alone, as the closing act of worship in song, with remarkable effect. The occasion of the sense of incongruity was the lack of adaptation, of even the sublime sentences rendered, to the thought and emotion of the hour.

But there is more than this. The

striking artistic rendering of a set piece, unless it be the rare performance of one who is fairly lost in the devotional significance of the exercise, draws attention, not so much to the words or the worship in the service, as to the excellence of the performance. It, indeed, ceases to be worship, and becomes, in spite of self-constraint, "high art;" and one almost involuntarily, although in the house of God and on the Sabbath, feels an irresistible desire to yield the tribute of applause. The walls of the cathedrals of Europe are covered with pictures of holy persons and scenes. These attract, powerfully indeed, the visitor's attention, but they do not awaken devotional emotions. We are overawed, or filled with a sense of inexpressible delight, as we look upon them, but are no more disposed to pray or to repent for seeing them. Even that marvel of art in the gallery at Dresden—the Sistine Madonna and the divine Babe—or the wonderful pictures of Rubens at Antwerp—the elevation upon, and descent from, the Cross—while they awaken the profoundest interest, do not, necessarily, or usually, reach the devotional emotions. Art may administer to our intellectual sense of the proprieties of place; it may produce a feeling of quiet content; it may sometimes aid in deepening the emotion occasioned by purely religious appeals, where art itself does not too conspicuously appear; but standing alone, it draws observation to itself and rather diverts the thought from the profounder truths of Revelation.

We well recollect the impressions made by the rendering of the choral portions of the mass in St. Roche and the Madeleine, in Paris, by choirs of boys; the indescribable beauty and power of the singing at the vespers on Sunday in St. Peter's; the peculiar and thrilling effect of the music, falling down as it from heaven from the very high music-loft, in the venerable cathedral of Canterbury. The impression at the time was beyond the expression of words to describe. It created a solemn enchantment, and often moved us to tears; but all the time a sense of a wonderful performance, rather than that of the involuntary and true expression of the heart's devotion, was in our consciousness. The most exquisite and aesthetic rendering of the choral service in the prayers of the English Church may probably be enjoyed at St. Paul's Cathedral. We listened to it, as to a concert, with admiration, but no deep devotional feeling; but when the whole immense congregation, led by the mighty organ and the well-trained choir, joined in the printed hymn which was placed in every seat, and the sound of the multitude filled the high arches of this glorious temple like the voice of many waters, the devotional emotions were stirred to their depths, and our hearts rose on the wings of praise to God.

We are grateful to know that our readers find independent trains of thinking started by articles in our columns, and are always specially pleased with such thoughtful criticisms. We may not have made an adequate response to the very suggestive letter. We should be glad to have the writer utter at length his own views in our columns.

WESLEY BEFORE HIS CONVERSION.

God chooses great instruments to effect great advances in the condition of His church. It is only in an accommodated, not a real, sense that He is said to use "weak things" to confound the mighty.

The spiritual change which went out from the life of John Wesley upon humanity is one of the most remarkable facts in the history of the church. Its rapidity is only equalled by its extent; and its extent is only in proportion to its depth. Let us look for a moment at the preliminary preparation of the chief agent in this remarkable work, before he seemed specially called to his peculiar mission. It is a useful study to recur to his early training and mark the providential discipline by which he was so wonderfully fitted for the great task that was ultimately entrusted to him. This is the more pertinent to the hour, as we are approaching the close of the first century of Wesleyanism in America.

John Wesley was born at Epworth, England, in 1703. His father, an eminent author and clergyman, and his mother, a very gifted and pious matron, were staunch members of the Church of England. The Wesleyan family was a genuine English one of nineteen children, the majority of whom grew to maturity and became respectable citizens. It was a model of order and of strict but affectionate family government. The mother was the queen of the circle. She was also the teacher. As each child attained its fifth year she began with it a systematic course of

education, and as the family increased in numbers, the elder children were required to help teach the younger.

Before John Wesley's sixth year, he came near losing his life. The family home caught fire in the night. He was sleeping with several older brothers in an upper room. The children were awakened and hurried out on the lawn. On "counting heads" the venerable rector found that his little John was missing. He had been left asleep in the upper room. The frantic father made two or three vain efforts to mount the burning stairway. Despairing of the life of his child, he fell upon his knees to commend it to God. At this moment two sturdy farmers saw the boy from the outside, at the attic window. Quick as thought, the one sprang upon the shoulders of the other, reached up to the window and saved the boy. A moment afterward the roof fell in upon the smouldering ruin.

Before his eleventh year John Wesley was sent to the celebrated Charter-house boarding-school, in London. Here he remained for about eight years, enduring many trials from the rudeness of his fellow scholars, but laying a solid foundation of classical learning, and holding fast to that regard for religion which he had brought from his Christian home. It was during this period that there occurred in the rebuilt Epworth parsonage those "mysterious sounds"—spirit rappings, or whatever they were—that were so much talked about at the time. The reports of those incidents made a profound impression upon young Wesley's mind, showing that from his earliest years he was deeply susceptible to preternatural or spiritual things.

In 1720, at the age of seventeen, Wesley became a student at Christ Church College, Oxford. Here he studied all branches of learning, particularly the classics and divinity, for five years, until his ordination by Bishop Potter, in 1725. Six months after his ordination, he was elected a fellow of Lincoln College. This good fortune insured him a permanent income of a considerable sum per year, thus lifting him out of the stress of want, by which his whole childhood had been cramped; but it involved the duty, either of taking regular service in the State Church, or of devoting himself to teaching in Lincoln College. The first summer after his election (1726), having obtained leave of his college, he spent at Epworth, where he usually read prayers for his father and preached once or twice each Sabbath. In the autumn of this year, Wesley returned to duty in Lincoln College, where he was soon elected to a lectureship in Greek and logic. Here he won great fame for scholarship and for skill in reasoning. Determined to make the most of his time, he now deliberately "cut" the acquaintances of all but a select few of his friends, and bound himself down to the following iron-clad course of weekly study: Mondays and Tuesdays, to be devoted to the Greek and Latin historians and poets; Wednesdays, to logic and ethics; Thursdays, to Hebrew and Arabic; Fridays, to metaphysics and natural philosophy; Saturdays, to oratory and poetry, chiefly composing; Sundays, to divinity. In odd, intervening hours, he diverted himself with French and with the mathematical works of Euclid and Isaac Newton.

After a single year, this severe scholastic career was interrupted by two years of preaching for his aged father, at Epworth. But late in 1729, he was urgently called to return to his post of teaching in Lincoln College. The six years following, down to his mission to Georgia, were devoted actually to the earnest work of teaching. But this feature of his work is entirely lost sight of, because of the great interest of the religious reformation which was begun in this period. It was the conception period of Methodism. And it was not born a moment too soon; for real religion had at this period almost died out of English people. Deism and frivolity had almost taken captive the Church of England. By the frank confession of English bishops, the Sabbath was almost swept away, private morality was at a low ebb, and the official pastors of the flock were largely infected with sloth and positive vice.

At this time the breath of God began to move here and there upon the waters. When Wesley returned to Oxford, he found a revival nucleus already commenced. His brother Charles, with two or three others, had begun with great seriousness to attend the weekly sacrament. To these John now heartily joined himself. In a short time the little company became so noted for their almost monkish regularity and ritualistic carefulness as to be called in derision the "Methodists." This name they subsequently accepted and adopted.

Of the original nucleus of Oxford Methodists, three were college teach-

ers, and the rest were bachelors of arts or undergraduates. Their mode of life was that of a severe and almost monastic asceticism. Every hour of the day was spent according to an inflexible, prescribed rule. So much time for study, so much for teaching, so much for visiting the hovels of the poor, so much for private self-examination, so much for open confession of sin to each other, so many appointments for reading prayers to prisoners, so many definite times for taking the sacrament in the church, strict deference to the judgment and advice of their official bishop—such was the severe round of life conscientiously imposed upon themselves by the little band of devout students at Oxford.

No sooner had John Wesley joined this band than he at once became its leading spirit. His cool judgment, his practical wisdom, his genius for organization, placed him in the foremost place, without his own seeking and without a breath of dissent from the others. Loyola himself had not a greater power for ruling others, nor inspired more complete or cheerful obedience.

In all this ascetic severity of ritualistic life, Wesley himself gave the example. If ever poor human nature was curbed to excess, it was by John Wesley. He stinted himself to the utmost in his expenses, that he might have somewhat to give to the poor. Even the hours of night were infringed upon. Finding that he usually lay awake a part of the night, he concluded that it arose from spending more time in bed than nature required. By means of an alarm he awakened himself earlier and earlier each succeeding morning, until he reached the point where he was no longer troubled with wakefulness. This hour was four o'clock, the hour of retiring being between nine and ten. Sixty years after making this experiment we find him writing this astonishing statement: "By the grace of God, I have risen at four o'clock ever since, and, taking the year round, I don't lie awake a quarter of an hour together in a month."

It was in this monastic spirit of conscientious severity that the last six years of Wesley's Oxford life (1729 to 1735) were spent. They were marvelous years of study, of devotion, of anxious thirsting after God, and, we may add, of annoying petty persecutions from his godless acquaintances. But a change now comes. Wesley was thirty-two years of age. Though a devotee to religion in the most noble sense of the word, he was as yet hardly a converted man. He served God with legal sincerity, but he was as yet a stranger to the sweet peace that springs from an intimate, child-like trust in Christ. He was ill at ease. He was ready for anything that implied a greater self-sacrifice to God. An opportunity seemed now to offer itself. The governor of Georgia called for a missionary. What greater devotion to Christ could there be than to leave his post of honor in the ancient university and preach the Gospel to the wild red men of America and to the degraded English colonists? Was it not a heroic, a knightly enterprise for the bride of Christ? The story of Wesley's two years in Georgia are briefly told. They were years of disappointment and seeming utter failure, but also of rapid advance in self-knowledge. Wesley's mistake was that he endeavored to promote salvation by ritual severity. He was at this period a ritualistic high churchman. He began his mission in Georgia by trying to enforce upon the colonists the most punctilious observance of all lawful ecclesiastical rites. The colonists resisted and largely forsook his ministry. Besides this, he became entangled in a very unfortunate love affair with a Miss Hopkey, the niece of the "chief magistrate" of the colony. The matter culminated in a law-suit and in the almost forced departure of Wesley for England.

But the Georgia episode had one good result. It introduced Mr. Wesley to the religious life and experience of the German Moravians. This led to his conversion, which took place a month or so after his arrival in England, on May 24, 1738, at the age of thirty-five.

Editorial Items.

The opening exercises of the second New England Manufacturers' and Mechanics' Institute, in their immense and admirable building, were very pleasing to a vast audience. The day itself was delightful. The preliminary work of the Fair was not completed. Large spaces were still unoccupied, and much remains to be added to the display of nearly all the contributors. But enough was in order to assure a very successful exhibition, and one of peculiar popular interest, as well as instruction, to active mechanics and inventors, and to merchants generally. The exposition will attract, and amply reward, visitors from all portions of New England. The audience at

the opening filled all the available space in the deep music gallery. The platform received the Governor of the State, with several New England governors and ex-chief magistrates, the Governor's aids and councillors, and distinguished guests. The opening address of Governor Long was, of course, admirable. It was short—which was its only defect. If it had any—and was a happy expression, in felicitous sentences, of the significance of the scene and of the exhibition. He then gracefully introduced Edward Atkinson, esq., as the orator of the hour. The address of Mr. Atkinson was unusual limited for such an occasion, but was crowded with condensed thoughts pertinent to the scene. He hardly has a peer as a public lecturer upon social and economic themes, and especially upon the relations of industry, capital, and machinery to human prosperity and progress. In a very impressive way he made it to appear that, in spite of all that inventive American genius has attained in labor-saving appliances, hardly a beginning has been made compared with what remains to be accomplished. The loss and waste of power and material through imperfections that can and ought to be removed, offer incentive enough to creative genius for generations to come, and these obstacles must be conquered to meet the growing demands of the world's population. The address, when published in full, will be read with interest and profit. At its close, prayer was offered by Rev. Brooke Hereford, late of Chicago, now of this city, and the Governor formally declared the Fair to be opened. Already the great tides of young and mature life begin to flow through the broad hall. No sight-seeing is more attractive or more instructive. The picture galleries, into which have been gathered a number of striking specimens of modern art, afford great pleasure to many of the visitors. As the exhibition develops, we shall refer to it again. We heartily advise our country readers to arrange a visit to Boston during the pleasant fall weather, to enjoy this fine illustration of the practical mechanical skill not simply of New England, but of many portions of our country.

BRIEF MENTION.

—Fords, Howard & Hulbert propose to publish in weekly issues the current sermons of Henry Ward Beecher, commencing with Saturday, Oct. 14, at \$2 a year.

—The Sunday School Times thinks we should not sing words that we do not fully mean. How many of our public and social meetings would be if every one conformed to this rule!

—The Useful Knowledge Publishing Co., New York, of which Mr. John B. Alden is business agent, issues a very neat and cheap edition of the "History of the English People," by John Richard Green, M.A. It is published in five 16mo volumes, on fine paper, in beautiful, clear type, and will be a popular edition of this admirable and well-known work.

—A clergyman of the Church of England bears this personal testimony, that two whole streets in his parish, which were once a very den of thieves, had become quiet and comparatively respectable since the Salvation Army opened fire upon them. Such results "cover a multitude of sins," if they do not sanctify extravagant modes.

—Let us try the experiment of consecrating this fall purely to evangelistic services, even at the expense of lectures, of festivals and fairs, and mark the result!

—It was a great sorrow on the earthly side, but the presence of the Comforter became more than an ample present compensation, and heaven, in some way, became nearer and more real.

—N. Tibbals & Sons, New York, have in press a volume of sermons by Rev. Joseph Parker, of the City Temple, London. Mr. Parker is one of the sensations of the great metropolis. There is solid sense, however, as well as popular oratory, in his discourses.

—Rev. G. M. Peirce, the vigorous Methodist preacher at Salt Lake City, Utah, editor and publisher of the *Rocky Mountain Christian Advocate*, runs also a large and very successful bookstore. One of the best indirect means of destroying Mormonism, is the circulation among the people of good literature. This Mr. Peirce is actually doing.

—The best way to make an effective profession of holiness is to be holy in life and character. No one can thus imitate the divine life without others taking knowledge of it, and bearing testimony to the truth that the person has been with Jesus and learned of Him. This testimony admits of no dispute.

—The fall term of Wilbraham Academy has opened grandly. Over two hundred have already registered, and others are coming. There are more students already received than in any fall term since seven years ago. Everything promises a prosperous term. Miss Dewey, the new instructor in vocal music, is making an excellent impression, and is a valuable accession to this already very popular department of the institution.

—It is amusing to see with how much solemn positiveness some men utter their opinions, as if the simple expression of them was the final thing to be said upon that point; and they bow their heads in respectfulness of themselves. Nevertheless, the world moves.

—Joseph C. Burke, for three years past assistant in the department of physics and natural history in Wesleyan University, takes the department of natural science at Lasell Seminary the ensuing year, with full power to add whatever is necessary to apparatus and appliances to make the instruction practical and abreast of the time.

—Maine Wesleyan Seminary and Female College, Kent's Hill, Me., issues its catalogue for 1881-82, giving the statistics of the past year and the newly-arranged faculty for the current year. No seminary starts off this fall under better auspices or with more inspiring prospects.

—Mr. Henry H. Faxon has issued his annual "doomsday" sheet, in which he classifies by stars and dashes the members of the late Legislature on the basis of prohibitory temperance opinions and votes. He sends this out with a characteristic message, short, sharp and direct.

—Mr. B. B. Russell, 57 Cornhill, publishes a very handsome map of Massachusetts, showing the latest congressional districts, and giving the populations of the different cities and towns. It is both an ornament and a great convenience. Printed on paper in flexible covers for 40 cents; mounted, 75 cents.

—We are sorry to see that Mr. Moses Sargent, so long the business agent of the Congregational Publishing Society, and late a successful bookseller on Broadway Street, has been obliged to relinquish his business of account of increasing ill-health. We trust entire remission of labor for a period will enable him to rally and yet continue some form of active service for years to come. His constant and well-appreciated Sunday-school addresses for many years, while they have been productive of good, have been too heavy a strain upon his physical strength. No man is better known in religious circles throughout the State, or has more, or warmer, friends.

—We notice, as a singular and somewhat significant fact, that in a religious paper, published in Adelaide, South Australia, while there is no quotation from American papers referring to auspicious events, such as good harvests, general quiet, religious revivals, etc., intimations of Sabbath-breaking by professedly religious persons, of acts of a bad mayor in Chicago, of the national pessimism of some good people, like Joseph Cook, figure a conspicuous insertion. Nevertheless, God loving us, we are not all going to the bad.

—Don't be disturbed if among the names of notable preachers at the camp-meeting, yours happens to be omitted. It will not abate an iota of the good wrought by the sermon, and the reader will forget who the great preachers were the next moment after reading the sketch of the reporter. Better than all, the crown will be rightfully adorned by and by.

—The annual public meeting of the Tremont Street Church Auxiliary of the W. F. M. Society will be held at said church on Sunday evening, Sept. 24. Mrs. McLaughlin and others will address the meeting, and a large audience of liberal souls is particularly desired. The occasion, the addresses, and object sought, will fully justify the attendance.

—The outside of the People's Church is rapidly approaching completion. Now, if the people will only heartily aid the indefatigable People's pastor with another vigorous effort, the interior will soon be completed, and will resound with such a jubilee of holy song as Boston never heard before.

—Rev. J. H. Owen, of the New England Conference, leaves for the South this week, to take the charge of the Rust Normal School, Huntsville, Ala. Bro. Owen enters upon his work with good health and courage. He has had ample experience in our educational work at the South. We wish him the largest success in his new duties.

—Rev. W. McDonald has printed, in the form of a neat tract, the substance of the very searching and seasonable sermon, which he has lately preached several times, on "The Backslider in Heart." It will be an excellent and productive seed to sow in the churches at their entry upon a fresh evangelical campaign. The tract is about 82 pages long, and may be obtained of McDonald & Gill, 36 Bromfield St.

—It is becoming quite the thing for the older families in the land to call together all the branches for periodical reunions. Last week, the Danforth family made quite a full address for Wesleyan Hall, on the 20th and 21st of this month, in Weymouth, Mass., the Bicknell Family Association, organized in 1879, held a gathering. It meets in the M. E. Church, East Weymouth, at 11 a. m. A very interesting programme has been arranged. The tract is about 82 pages long, and may be obtained of McDonald & Gill, 36 Bromfield St.

—We are indebted to the publisher of the *Graphic*, 190 Strand, London, for a copy of their new series of pictures, which is profusely illustrated with colored pictures, adapted to the season, comic and sentimental, full-page and smaller cuts, designed and executed with much skill. It is remarkable how successfully these illustrated sheets of finely-colored pictures are rapidly thrown off from the press. Immense editions are published, by which means alone the great expense incurred in the production of such a series of being devoted to one issue. Of a previous holiday sheet enough papers were issued, if spread out at length in succession, to reach from London to New York. An English shilling (25 cents) is the cost of a copy of this brilliant picture gallery. The letter-press is devoted to vacation themes.

—During the late sessions of the Social Science Association, held in Saratoga, Col. Carroll D. Wright, our State statistician, with a world-wide reputation for the authentic character of his figures, reported that sixty per cent. of the convictions for Suffolk County were for intemperance; twelve per cent. of the sentences were for offenses committed while the persons were in liquor, and that, in all, eighty-four per cent. of the convictions in this county were traceable to liquor. Must the law-abiding and tax-paying citizens be made longer exposed to such a burden as this? And can a humane and Christian community permit its citizens to be subjected to constant temptations to such a ruinous vice?

—The New York Times has a startling warning for tobacco users. A gentleman of wealth and culture, with a cigar in his mouth, passed out of an instrument maker's establishment as a professor of microscopy entered it. The wealthy gentleman was himself an amateur in the use of the microscope, and had just been trying the power of one upon a drop of blood from his finger. The instrument was just adjusted on the counter, and the professor glanced into it. Inquiring of the proprietor who the gentleman was, he was informed that he was his best customer, buying largely of his instruments. "And this is a drop of blood from his finger?" asked the professor. To the affirmative answer he said, "Very well, tell your best customer, if you can without impertinence, that unless he stops smoking at once he has not many months to live." He did not stop, but left for Europe in a few weeks to recruit his failing strength, and in a short time his death was announced from Paris, the doctors stating his disease "a general breaking-up."

—The *Hebrew Student*, edited by W. R. Harper, Ph.D., and published at the Hebrew Book Exchange, 84 and 86 Fifth Avenue, Chicago, has reached the first number of its second year. It is issued in the interest of the Old Testament literature and interpretation, and is a valuable aid to the student of Biblical Hebrew. The number for September opens with a paper by Dr. W. J. Beecher upon the question, "Had the Massorists a candid and suggestive criticism upon W. Robertson Smith's 'Prophecy of Isaiah'." There is a paper upon the origin and formal contents of the Talmud, and the book of Ruth is considered statistically. The editorial miscellany is abundant and valuable. Dr. Stebbins' work on the Pentateuch is favorably noticed.

—Of the discrimination and "outspoken orthodoxy" of the correspondent of the *Methodist* (London), who lamented the lack of critical instinct in Prof. C. A. Briggs gives a candid and suggestive criticism upon W. Robertson Smith's "Prophecy of Isaiah." There is a paper upon the origin and formal contents of the Talmud, and the book of Ruth is considered statistically. The editorial miscellany is abundant and valuable. Dr. Stebbins' work on the Pentateuch is favorably noticed.

—"The great low and more so-called utterances that have something of the pressure that, in evangelical papers, the latest reformers have been too quick to throw away while it thunders."

—The Evans on Monday in a serious discussion of the modern dogmatic religion, with that doctrine ostracized its own rational faith of Jesus Christ.

—Massachusetts 2nd off-hand speech, points of evolution, fessor Gray, of simple question, ter is born of n, did not believe, strated the possi, after it had de, he did not believe, posed to be Chris.

—Rev. Calvin Hampshire, now been visiting, as well as his own, since, and now in service, excellent of years.

—As we go to Warren, of Boston, looking well and

WINTHROP'S

I beg leave to date leaving \$4,500, conditions are to be subscribed. That all shall after all is submitted can be used. In case all been shall be who have paid arrears of it due May 30.

shall not be description list, cant names, in, cannot expect my own people to me it was a den Methodist denomination has manifested will not fall, which cost or, wise we shall vacation season ment—"O, y, will not fall, give who talk, ing will save Methodism.

The

MAS

NEW ENGLAND

Boston Pre

ings will be r

10 a. m. Dr.

essay upon

esses in regar

Determine in

Boston, Tr

Huntington b

assuming his

College of Li

versity. Rev

during Septe

State Pro

State convent

mont Temple

arguante the

prohibitory

In this Comm

that there w

a live conven

of Iowa, has

speakers. O

able commit

charge, com

Eddy, Mrs. I

Hazeltine, a

Mr. Moses Sarag... of the Con-... and late... business on... We trust... period will... continue some... to come. His... while they... have been too... strength. No man... circles throughout... friends.

—The Evangelical Alliance of Boston met on Monday in Wesleyan Hall. A very vigorous discussion was had upon the relation of the modern doctrine of evolution to the religious belief. Mr. Underwood, editor of the *Index*, with great earnestness, insisted that the doctrine of evolution has both diminished its own supremacy and destroyed all rational faith in Revelation and the Gospel of Jesus Christ. Dr. Chadbourne, of the Massachusetts Agricultural College, in an off-hand speech, showed the helplessly weak points of evolution, and was followed by Professor Gray, of Harvard, who declared the simple question is, whether organized matter is born of mind, or mind of matter. He did not think modern science had demonstrated the possibility of the latter, and that it had developed nature to the utmost, he did not believe we should be any less disposed to be Christians than we are now.

—Rev. Calvin Holman, formerly of New Hampshire, now of Kansas Conference, has been visiting, much to their satisfaction as well as his own, his friends at the East. He left here a confirmed invalid fourteen years since, and now is enjoying, after years of active service, excellent health in a vigorous maturity of years.

—As we go to press we learn that President Warren, of Boston University, has arrived safely in this city from his visit to Europe, looking well and strong.

WINTHROP ST. CHURCH.

I beg leave to say that all subscriptions to date amount to \$17,973.10, leaving \$4,326.30 to be provided. The conditions are: 1. That the whole shall be subscribed on or before Dec. 1. 2. That all shall be paid within thirty days after all is subscribed. 3. That no part can be used until \$22,500 is paid in. 4. In case all is not paid in, what has been shall be refunded to the parties who have paid. We owe the bank \$1,000 arrearage of interest. This amount was due May 30. There has been no increase of this arrearage since that date, and shall not be while I remain. My subscription list embraces about 275 different names, in sums from \$1 to \$3,000. I cannot expect much, if any, more from my own people. It now becomes, what to me it was at first, the cause of Boston Methodism. If the fraternal and denominational feeling which already has manifested itself quite generously, will not fail, we shall save a church which cost our people \$65,000; other wise we shall lose it. So far since the vacation season I am met with this statement:—"O, you'll go through now. It will not fail now." But people do not give who talk thus, and nothing but *giving* will save this splendid edifice to Methodism.

V. A. COOPER.

The Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—Meetings will be resumed on Monday next at 10 A. M. Dr. Dorchester will read an essay upon "Recent Temperance Heresies in regard to Cosmic Laws which Determine Intemperance."

Boston, Tremont St.—Rev. W. E. Huntington has resigned his charge, to assume his new duties as Dean of the College of Liberal Arts in Boston University. Rev. Wm. McDonald supplies during September.

State Prohibition Convention.—A State convention is to be called in Tremont Temple, Boston, Sept. 28, to inaugurate the movement of securing a prohibitory constitutional amendment in this Commonwealth. It is expected that there will be a large attendance and a live convention. Mrs. Ellen J. Foster, of Iowa, has been secured as one of the speakers. Others will be provided. An executive committee have the matter in charge, comprising Dr. Dorchester, R. Eddy, Mrs. Livermore, Mr. Faxon, Mr. Hazeltine, and Mr. Jewell.

Winthrop.—After over two weeks of severe suffering, Mrs. Annie P. F. Day, widow of Rev. John S. Day of the New England Conference, passed away on Thursday, Sept. 7, at about noon. Funeral services were held at the late residence on Friday, in charge of Rev. Dr. W. R. Clark of Jamaica Plain and Rev. Bro. Cook of Winthrop, her pastor. The interment took place that afternoon at Lunenburg.

Cambridge, Trinity.—The death of Mrs. E. Pennell and Mr. Benj. B. Hodson removes two more of the best members of this church. Both passed triumphantly away, and both will be greatly missed. This church has suffered very greatly for years from the removals of many of its best members; yet it has wonderfully preserved a good membership and much strength and courage. Several of the members have been especially blessed of late.

Asbury Grove.—Revs. J. D. Pickles and Charles Steele, son of Dr. Steele, were the preachers the Sabbath after camp-meeting. Few families remain on the grounds. The meeting has been highly satisfactory.

Ipwich.—Bro. Benj. F. Ellsworth, light-keeper at Ipswich Beach, has served twenty-one years and taken but six days' vacation.

Pembury.—An agreeable surprise is the joy of this people in the gift of a clock for their church steeple from an unknown friend.

Warren.—Pastor Sanderson has been so successful in former lecture courses that he has an attractive one, including a lecture from Chaplain McCabe, of this autumn. He also pitches the Springfield district tabernacle at South Warren, Sept. 12, for a five days' meeting. Good will come of it.

Northampton.—Rev. W. H. Meredith is still sojourning in Europe for his health. Rev. J. Galbraith, of Easthampton, supplied, Sept. 3.

Greenfield.—Once started, the ball rolls. Now that Pastor Nichols is comfortably sheltered in the new parsonage, the people find they can do much better than they feared. Next comes the long neglected church, and \$1,800 of the \$3,000 needed for its remodeling has quickly been raised. The rest will follow.

Mansfield, Emmanuel Church.—Fourteen were received into this church from probation on Sunday, Sept. 3. The church was never more successful financially than at present. The recently adopted system of renting the pews, works favorably.

Fall River.—September 3 one person was received into full connection at the First Church. On the same day at Quarry St., three children were baptized and three persons received into full connection. At the last-named church some have been placed on probation each month since the Conference session. A constant growth is the most wholesome. "The Lord added to the church daily such as should be saved." Ver.

MAINE.

Rev. Dr. McKewen received sixteen persons into the Chestnut Street Church, Portland, from probation and three by letter, Sunday, Sept. 3, at the communion season. Old Chestnut Street Church is having wonderful prosperity under the Doctor's labors. Four were baptized by immersion by Dr. McKewen in the bay after the afternoon service.

The brethren at Pine Street are rallying around their pastor, Rev. Prof. Williams, with commendable enthusiasm. Brother Williams has preached at several camp-meetings this fall, and has won all hearts by his genial and able sermons. The Maine Conference will welcome all such transfers.

The Anson camp-meeting was greatly favored this season by able and earnest preachers. The preachers seemed delighted with the old-time spirit and old-time characteristics of this camp-meeting, but it is questionable whether these brethren spent the nights they were present at the meetings, into the small hours, in prayer and exhortations as in the olden time. If as in the days of yore whole societies would go to the camp-meeting with the single aim of securing the salvation of all the tents' companies, we might, as then, go home with the grand triumphs of other days. Oh, for the breath of the Spirit on the whole church of Christ!

Rev. N. G. Axtell is now stumping the State of Maine in the interests of the prohibition party, and in the interests of Bro. Axtell, who is a nominee of that party for Congress. Bro. A. sees no hope for the temperance cause in the old parties, and Bro. Randall, who comes out in the *Lewiston Journal* with an earnest letter to his temperance co-laborers, sees no hope at present for temperance but in the party which has long fostered it and which now promises its good offices in securing a constitutional amendment. When the "doctors disagree," who shall decide?

By the earnest request of the citizens of North Conway, Dr. Cullis preached in Masonic Hall, North Conway, last Sabbath.

Rev. N. G. Axtell preached for Rev. Mr. Tyrie at Auburn last Sabbath. Though in earnest in the campaign in the interests of principle and his convictions, he does not forget his life-work. It was pleasant to hear Gen. Gibson, who has been one of the most brilliant stump speakers in the canvass this fall, speak out so distinctly as to his Christian principles and Methodist proclivities. Religion and politics go well together.

New Sharon.—Sunday, August 27, Rev. O. H. Stevens, of Mt. Vernon, baptized four candidates in the Baldwin neighborhood at 9 A. M., and three candidates at Farmington Falls at 4 P. M., and preached two faithful, searching sermons.

CONNECTICUT.

At Mystic the renovated, remodeled and beautified church was reopened Thursday evening, Aug. 31, with a sermon by Rev. H. D. Robinson. The singing was excellent, the sermon on the existence and nature of God, one of the best, and everything passed off satisfactorily. The edifice is vastly improved—a gem of a country church now. The old pulpit and platform have been removed, and a new platform, one-half the height of the old one, a new modern walnut pulpit, new pulpit furniture of black wood with mahogany upholstery, a new carpet, and a fourteen-light "Baily Light-spreading Reflector" have been provided. The pews are grained in white oak with black walnut trimmings, and the new altar railing, unlike anything we have ever seen, was designed by a Mystic Bridge architect, Mr. Robert Mattison. The society has raised \$1,200 to pay the debt and make the repairs. The exact cost of repairs is unknown, as the bills are not all in. Rev. D. L. Brown is the preacher in charge, and, as usual, is greatly respected. G.

P. S.—Brethren in Eastern Connecticut who have news items concerning revivals, additions to the church, etc., will please send them to Rev. J. C. Gowan, South Manchester, Conn.

EAST MAINE.

China.—Sunday, August 20, was a day of unusual interest here. Seven were baptized by immersion, and six received into full connection.

Rockland.—The steeple of the church has been taken down, and a new tower will be built. Other needed repairs will be made, when it is proposed to rededicate the church as the "Pratt Memorial Church," in honor of Rev. George Pratt, who was largely instrumental in securing its erection.

Surry.—The live pastor, Rev. W. H. Crawford, is arranging for a home

camp-meeting, to commence Sept. 22. A course of lectures is also in contemplation. Two have recently expressed a desire for salvation.

Northport.—A larger number than ever were in attendance at the camp-meeting recently held here. Home talent, only, was employed, with a single exception, viz., "Camp-meeting John" Allen. The order was unusually good, the music fine, the preaching direct and practical, and the social services interesting and profitable. Rev. G. R. Palmer presided with the wisdom of a ripe year. Excellent sermons were preached during the week by Revs. A. S. Townsend, John Allen, E. S. Gahan, J. A. Morelen, C. A. Plumer, J. H. Tilling, C. A. Southard, T. Gerrish, J. H. Moores, L. L. Hanscom. Unity charge built and dedicated a new society cottage this year. Preaching services were held upon the ground several Sabbaths before camp-meeting, the following officiating in turn: Revs. C. E. Libby, G. W. Hudson, J. Tilling, A. J. Clifford, and C. B. Besse the Sabbath following camp-meeting.

JASON.

VERMONT.

We are pained to learn that the wife of Bro. A. T. Bullard, of Randolph, fell down stairs last week and broke an arm; but she is doing as well as can be expected. One of Rev. J. R. Bartlett's daughters (Maria), of Barre, has had an attack of typhoid fever; but it is hoped the crisis has been passed favorably, and that she will soon be well again.

The church at Plainfield is being thoroughly repaired, and made almost as good as new. New paint and new windows with gothic tops, with the old-fashioned gallery made into a vestry, and the bills (amounting to some \$300) all paid, will make Bro. Geo. E. Smith and his people happy; and will, undoubtedly, give a better tone to all the services of the house, and result, we hope, in a thorough consecration of the people themselves to God. The Young Ladies' Missionary Society had a festival recently, at which they cleared over \$30. They support an orphan.

At Enosburg Falls they are putting the church into thorough repair, and Bro. G. W. H. Clark is doing excellent work for them in preaching the Gospel.

Bro. J. W. Bemis is having some encouragement in his work at Berlin. He baptized seven or eight a few weeks ago, and recently received ten into the church—two by letter and eight from probation. Sister Bemis has started the work of providing bedding for the Seminary. She proposed to the ladies of the charge to make a pair of puffs, and they readily fell in with the proposition. Northfield, under the lead of Miss Mary Merrill, is doing likewise. Why may not this work go through the Conference, and every charge send something in that line, thus giving the Seminary a new outfit?

The department in Music at the Seminary is very full. The new instruments are in constant use. The Fine Arts department has been revived under the direction of Miss Bemis, and promises well. New students are still coming, and we expect a very prosperous term. Benoni Tashjian, a young Christian from Yozgat, Syria, with commendations dated at Caesarea, is attending the school, seeking preparation to preach the Gospel in his native land. He is a young man of much promise, and already speaks fluently and writes the Turkish and Armenian dialects.

An excellent spirit characterized the quarterly meeting just held at Northfield. Bro. Peter Merrill is universally popular with the people, and never did any better work than he is now doing. This is the fortieth year of his effective ministry.

The secretary has kindly furnished the following report of the camp-meeting, held on the St. Albans district:—"The Morrisville camp-meeting convened in the sacred grove so long used for this purpose, on Friday, Aug. 18, and continued in session until Aug. 25. The weather was propitious, and the grounds are improved and made more convenient. A large number of ministers attended, and all were encouraged, for the presence of the Lord was distinctly visible throughout the meeting. The preaching was of a high character, and the social services interesting. The Lord was pleased to give us one of the best meetings ever held on these grounds, saving sinners and drawing the church into a nearer relation to Himself. To His name shall be the praise. The Camp-meeting Association is in a prosperous condition, and we look for greater things next year."

"The Sheldon camp-meeting is a new institution, begun this year, located in Franklin County, on the line of the Misquol railroad. It began on Friday, Aug. 25, and closed Sept. 1. The grove is beautiful, the foliage luxuriant, and the accommodations good. A permanent association was organized for the future. The new presiding elder, Rev. R. Morgan, presided. The meeting was unusually good, resulting in a large number of conversions, for which we greatly rejoice. God was with His people to bless and save. Eighteen sermons were preached, which must result in great good. A large number of people attended the meeting. The weather was nearly perfect, and all the public services were held in the auditorium. Surely, this camp-meeting must rank as one of the best we ever attended."

The church at Mechanicsville and Cuttingsville is in a very prosperous condition. Over forty attended the camp-meeting at Claremont. The meetings in Mechanicsville tent were large, and a deep spiritual interest pervaded them. There were several conversions. The church at home seems to have been refreshed at the same time those at the camp received a blessing. Finances are in a better condition; the pastor, Bro. W. C. Oliver, having thus far been paid in advance. He received \$50 the first day of the Conference year. Nothing like having an energetic, conscientious,

financial agent! Brother P. E. Chase is the man at that place.

At a Good Templars' county union held at Plainfield last week, Brother W. J. Johnson, of Waterbury, delivered the principal address.

The venerable and Hon. Paul Dillingham and wife, of Waterbury, have seen fifty years of married life. At the fifteenth anniversary a grateful recognition of the occasion was made by the family during the day; but during the evening some two hundred friends of the aged couple gathered, to their entire surprise, to pay their hearty respects. It is the privilege of but few men to live so long in a community, and engage so actively in business as he, and still retain the confidence and affection of everybody. On this occasion the quarterly conference presented him with a handsome-framed and illuminated address, and a copy of Tyerman's *Wesley*. Bro. Dillingham has been an honored, exemplary and devoted member of our church for more than fifty years, having been a class-leader nearly all that time. The presents were numerous and valuable.

H. A. S.

BURLINGTON DISTRICT.

Spring Grove Camp.—A most successful camp-meeting was held on this ground the latter part of August. It was under the skillful and wise management of Rev. John J. Noe, presiding elder of Burlington district. The sermons were practical and religious, as would be expected from such preaching, quite a large number of sinners were converted, backsliders reclaimed, and believers were empowered with fresh baptisms of the Holy Ghost. The meeting was peculiar in this—that nearly all conversions and baptisms of power occurred at the stand rather than in tents, cottages and chapels. There was heard, as some would say, "an old-fashioned outcry" of the convicted for mercy and pardon. A new bell, painting, etc., are among the improvements made by the association during the past year—all paid for, and money in the treasury. The W. F. M. Society, of Spring Grove, held its anniversary during the camp-meeting. The address was given by Rev. Merritt Hubbard, of Burlington. The collection amounted to nearly \$150.

Burlington.—Rev. M. Hubbard continues to preach to a crowded house. As a member of another denomination said to the writer, "He has the congregation Sabbath evenings."

Bennington.—Rev. M. D. Jump is much beloved by his people, and highly esteemed by all the community. He was one of the leaders in the very successful Sunday-school Congress held at Round Lake in July. Bro. Jump was pastor at Lansingburgh, N. Y., before coming to Bennington, and was so popular that the Presbyterian church of that place, a very large and vigorous church, recently gave him a call, and, though he has qualities that would make him very popular and successful in other denominations, yet he preferred to remain with his Methodist brethren in the itinerancy.

Rutland.—Last Sabbath was quarterly meeting. The love-feast was a precious hour. The presiding elder's sermon was instructive and spiritual. Seven were received into the church—four by letter and three on probation—making nearly twenty additions during the quarter. The church gave their pastor a vacation of three weeks, supplying the pulpit during his absence; \$550 were recently raised for repairs on the parsonage, new carpets in the church, etc.

Benning.—The pastor, Rev. L. A. Dibble, who has been absent on a vacation, is now back again with renewed health and vigor.

Fair Haven.—Bro. B. F. Brooks is prosperous in his new field of labor. His work is opening propitiously. A camp-meeting, beginning Sept. 13, and lasting eight days, is to be held near the village. Presiding Elder J. N. Noe, abundant in labors, is to have charge, and will be assisted by the ministers of the surrounding communities.

The pastors and laity of Burlington district are quietly and faithfully trying to do the Master's work in saving souls and building up Methodism. There are various embarrassments in the way, yet by trust in God and heroic self-sacrifice, Methodism is destined to accomplish a good work.

Dr. Carlisle has declined the presidency of the South Carolina State University.

During the last "Commencement" season 75 colleges conferred 206 doctorates. Of the number 113 were in divinity, 43 in law, and 14 in philosophy.

N. H. CONFERENCE—APPOINTMENT FOR P. ELDERS AND BISHOPS, CLAREMONT DISTRICT.

Sept. 13, 1882.

Monday eve, preaching, by G. W. Hudson; alternate, L. E. Hanson. Tuesday a. m., prayer-meeting, from 8 to 9, led by W. T. Jewell; alternate, Townsend. From 9 to 12, programme, P. M., Reports from charges. 2. How to Teach the Sunday-school lesson. C. B. Besse. Lesson for Oct. 29 will be used. 3. Progress of the Conference. 7 to 7:30, praise-meeting, conducted by R. C. Wentworth. Preaching by C. E. Libby; alternate, G. R. Palmer. Topics for essays: 1. Repentance and Faith. Relative importance in conversion. Jewell. 2. Sanctification Defined. How Obtained and Retained. Plumer, Townsend. 3. Proper Observance of the Sabbath. Hanson, Davis. 4. Essentials to Ministerial Success. Besse, Crawford. 5. Relations of Pastor to People. Strout, Clifford. 6. Are Camp-meetings Producing the Good of Earliest years. Gerrish, Chase. 7. The Revival. Jewell. 8. Relations of Pastor to Public Schools. M. W. Prince, Libby. 9. Pastor's Duty to Church Members Who Habitually Neglect the Class-meeting. Windsor, Birm. 10. Is the Methodist Church Losing Her Spirituality? Tilling, Eldridge. 11. Second Coming of Christ, Time and Manner. Marsh, Hudson. 12. Advantages of the Itinerant System Over Pastoral Settlement. L. D. Wardwell, Palmer.

Let every brother come prepared to stay until the meeting is over.

A. J. CLIFFORD, Chairman of Committee.

Bucksport, Sept. 8, 1882.

LYNN DISTRICT PREACHERS' MEETING. A preachers' meeting for Lynn district will be held at the Washington Street M. E. Church, Newburyport, Wednesday, Sept. 27.

Preaching: Tuesday eve, by Rev. G. W. Rand, of Amesbury. Wednesday eve, by the presiding elder, Rev. L. R. Thayer, D. D. Organization. Wednesday, at 9:30 a. m., Topics for essays and discussion: 1. Denominational Loyalty. C. M. Melton. 2. Objections to Revivals Considered and Answered. J. Peterson. 3. The Relation of the Church to Literary and Social Entertainments. G. W. Eaton. 4. Faith and Works, or, Salvation and Rewards. D. W. Downs. 5. Faith and Preemption. C. F. Rice.

Will the preachers whose names do not appear on the programme bring with them an essay or sermon sketch. A full attendance is desired at the first preachers' meeting for the year on Lynn district.

D. N. SMITH, D. C. RICHARDS, J. M. AYLES, J. L. HARRISON, E. R. PERKINS, A. A. MILLER, } Com.

THE FORTIETH ANNIVERSARY of the dedication of the M. E. Church in Danversville, Conn., will be celebrated with appropriate services on Saturday evening, Sept. 30, and Sunday and Monday, October 1 and 2, 1882. Former pastors and members are cordially invited to participate.

J. H. JAMES, Pastor.

Business Notices.

SARATOGA SPRINGS.

DRS. STRONG'S

Remedial Institute, Open all the Year.

Location delightful and central. Table and appointments first class. Bath department, complete and elegant, affording the only opportunity in Saratoga for Turkish, Russian, Roman and Electro-therapeutic baths. Society hall and cultured. Summer resort of many eminent persons for rest and recreation.

Agents can now grasp a fortune. Outfit worth \$10 sent free. For full particulars address E. G. Ridout & Co., 10 Barclay St., N. Y.

40 Years' Experience of an Old Nurse.

Mrs. WINSLOW'S SOOTHING SYRUP is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhea, griping in the bowels and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

A FATAL MISTAKE would be to take Dr. R. V. Pierce's "Golden Medical Discovery" if you are bilious, suffering from impure blood, or feasting consumption (consumption of the lungs). Sold by all druggists.

Horrid pains in Heart Disease. Use Dr. Graves' Heart Regulator and get relief. Book free of F. E. Ingalls, Concord, N. H. Price 50c. and \$1.00. Sold by GEO. GOODWIN & CO., Boston.

Money Letters from Sept. 2 to Sept. 9.

Sophia W. Albee, Ellsworth, Bridgman, C. W. Brown, Thomas Cassidy, L. Cochran, Walter Elm, M. A. Fossell, H. G. Fox, N. O. Goodrich, F. B. Graves, R. H. Smith, A. M. Sprague, Thos. Turner, W. F. Washburn, S. Winter.

IMPORTANT.

When you visit or leave New York City, save Baggage Express and Carriage Hire, and stop at Grand Union Hotel, opposite Grand Central Depot. 40 elegant rooms fitted up at an expense of One Million Dollars, reduced to \$1 and upwards per day. Elevator. Restaurant supplied with the best. Horse Cars, Stages and Elevated Rail Road to all Depots. Families can live better for less money at the Grand Union, than at any other first-class hotel in the city.

Marriages.

In Feeding Hills, Sept. 8, at the house of the bride's father, by Rev. S. L. Rogers, Mr. Naamod Mahabour of Mitteneau, and Mrs. E. daughter of Mr. James G. King of Feeding Hills.

In South Paris, Me., Sept. 2, by Rev. Ira G. Sprague, Mr. Frank E. Knudsen, and Miss Mattie Perkins, of South Paris.

In Fitchburg, Sept. 6, by Dr. J. H. Twombly, D. D., Robert H. Carr and Sarah Meakin, both of Leominster.

In Newburyport, Sept. 2, by Rev. Daniel Richards, Mr. William W. Whitaker, of Boston, to Miss Clara S. Hallcock, of Worcester.

Deaths.

In Rochester, N. Y., Pauline, youngest daughter of Mr. and Mrs. George W. Elliott, aged 6 months.

Church Register.

HERALD CALENDAR.

Union Camp-meeting, at Wilmet, Sept. 17-25.

POST-OFFICE ADDRESS.

Rev. C. H. Hanford, Exeter, N. H.

QUARTERLY MEETINGS.

LEWISTON DISTRICT—SECOND AND THIRD QUARTERS.

SEPTEMBER.

23, 24, Albany. 30 to Oct. 1, Andover.

7, 8, Upton. 25, 26, Bowdoinham.

14, 15, Rumford. 29, 30, Brunswick.

21, 22, Orr's Island. DECEMBER.

3, 4, Gardiner. 18, 19, Welchville.

17, 18, Bucksfield. 24, 25, Mechanic Falls.

2, 3, South Paris. [Remainder hereafter.] C. F. ALLEN.

NEW ENGLAND METHODIST HISTORICAL SOCIETY.—The first meeting of the society, after the summer vacation, will be held in the Committee Room of Wesleyan Hall, on Monday, Sept. 18, next at 2:30 p. m.

Rev. William Gordon will read an essay upon "Recollections of Methodist history as floating in the mind of a layman." Several members have died, biographical sketches of some may be expected. The directors will please meet at 2 p. m., promptly.

GEORGE WHITAKER, Recording Secretary.

PENOBSCOT VALLEY MINISTERIAL ASSOCIATION will meet at Bucksport, Me., Oct. 23-25, 1882.

Monday eve, preaching, by G. W. Hudson; alternate, L. E. Hanson. Tuesday a. m., prayer-meeting, from 8 to 9, led by W. T. Jewell; alternate, Townsend. From 9 to 12, programme, P. M., Reports from charges. 2. How to Teach the Sunday-school lesson. C. B. Besse. Lesson for Oct. 29 will be used. 3. Progress of the Conference. 7 to 7:30, praise-meeting, conducted by R. C. Wentworth. Preaching by C. E. Libby; alternate, G. R. Palmer. Topics for essays: 1. Repentance and Faith. Relative importance in conversion. Jewell. 2. Sanctification Defined. How Obtained and Retained. Plumer, Townsend. 3. Proper Observance of the Sabbath. Hanson, Davis. 4. Essentials to Ministerial Success. Besse, Crawford. 5. Relations of Pastor to People. Strout, Clifford. 6. Are Camp-meetings Producing the Good of Earliest years. Gerrish, Chase. 7. The Revival. Jewell. 8. Relations of Pastor to Public Schools. M. W. Prince, Libby. 9. Pastor's Duty to Church Members Who Habitually Neglect the Class-meeting. Windsor, Birm. 10. Is the Methodist Church Losing Her Spirituality? Tilling, Eldridge. 11. Second Coming of Christ, Time and Manner. Marsh, Hudson. 12. Advantages of the Itinerant System Over Pastoral Settlement. L. D. Wardwell, Palmer.

Let every brother come prepared to stay until the meeting is over.

A. J. CLIFFORD, Chairman of Committee.

Bucksport, Sept. 8, 1882.

LYNN DISTRICT PREACHERS' MEETING. A preachers' meeting for Lynn district will be held at the Washington Street M. E. Church, Newburyport, Wednesday, Sept. 27.

Preaching: Tuesday eve, by Rev. G. W. Rand, of Amesbury. Wednesday eve, by the presiding elder, Rev. L. R. Thayer, D. D. Organization. Wednesday, at 9:30 a. m., Topics for essays and discussion: 1. Denominational Loyalty. C. M. Melton. 2. Objections to Revivals Considered and Answered. J. Peterson. 3. The Relation of the Church to Literary and Social Entertainments. G. W. Eaton. 4. Faith and Works, or, Salvation and Rewards. D. W. Downs. 5. Faith and Preemption. C. F. Rice.

Will the preachers whose names do not appear on the programme bring with them an essay or sermon sketch. A full attendance is desired at the first preachers' meeting for the year on Lynn district.

D. N. SMITH, D. C. RICHARDS, J. M. AYLES, J. L. HARRISON, E. R. PERKINS, A. A. MILLER, } Com.

CARPETS.

J. H. PRAY, SONS & CO.

WHOLESALE AND RETAIL.

WILTONS,

BRUSSELS,

MOQUETTES,

AXMINSTERS.

ORIENTAL RUGS.

And every grade and variety of Foreign and Domestic Carpeting, Oil Cloth and Matting.

550 and 560 Washington Street.

BOSTON.

NOVELTIES

Ceiling and Wall Decorations.

OUR LATE IMPORTATIONS

FROM

MOST CELEBRATED ENGLISH, FRENCH AND GERMAN MANUFACTURERS.

With daily receipts of best American Goods, make our stock well worthy the inspection of all purchasers of

PAPER HANGINGS.

Rare Styles for the Richest City Dwellings and tasteful goods for Simpler Country Homes.

Special attention given to the matching of Carpets and Draperies, and Residences decorated in the most approved style.

LATEST CARDS OF LONDON GOODS FOR CABLE ORDERS.

J. H. ROBINSON & CO.,

406 Washington St., BOSTON.

J. H. ROBINSON, MANAGER.

C. W. ROBINSON.

A DIVIDEND

PAYING INVESTMENT

THE NEW ENGLAND

Syndicate and Development Co.

OFFERS A LIMITED AMOUNT OF ITS

PREFERRED TREASURY STOCK, PAR VALUE \$10, AT \$10 PER SHARE.

ON OR BEFORE NOVEMBER 1st, 1882, THE PRICE WILL BE ADVANCED TO \$15.00 OR MORE PER SHARE, and will continue to advance in price until its par value is reached. This stock will be sold NO FASTER than the development of the Company's business may require, and in NO LARGER AMOUNTS than will bear FAIR AND HONEST DIVIDENDS.

One Dollar Per Share

Is Guaranteed and Secured, to be Paid in

DIVIDENDS

WITHIN THREE YEARS.

It is full paid and can never be assessed.

A Dividend of Ten Cents

per share will be paid

January 25th, 1883.

Secure this Stock before the next Advance in Price.

Correspondence as to all classes of investments PROMPTLY ANSWERED.

Government Bonds Bought and Sold.

The Family.

PSI UPSILON SOCIETY.

[From a poem delivered before the graduates of Psi Upsilon Society at Wesleyan University, June 28, 1882.]

BY REV. EMMORY J. HAYNES.

[Speaking of the college boy's dream, on his graduation day, of the easy successes of life.]

So easy seems the voyage to be,
As when one sitteth by the sea;
And chips and hammers at his craft;
Who walks about her fore and aft,
Yet on the ways; who cons her grace,
There tests her sails, each sheet and brace,
And is content; laughs at the far
Faint echoes from the outer bar;
Beats the soft air with daring palm
Aforetime. For the creek is calm
Wherein he launches her; a brook
Through meadows murmuring makes this
nook.

The salt grass whispers in this breeze,
The gentlest voice e'er heard from seas.
Chapter thirty of a life;
The years are chapters.
Some hours make chapters
Dust-stained warrior at the well;
The heat a burden;
Drainings, his fever-throbs to quell;
His plume a burden.
Face of scarlet, in the glare
Of noonday's burning;
Sulphurous clouds that choke the air
Of skies ablazing.

At this well, with staggering feet —
"The firm earth trembling;"
Sinking down, on stony seat,
His stout limbs trembling.
"Water! water! Just to live."
Let others conquer!
Give me the cup! I faint! Oh, give!
Let giants conquer!
Shall live, and gain my feet once more?
That is my question.
Not honors, riches more and more —
To live's the question."

This is your wealth, man,
That you have health, man,
To endure and endure and endure,
To eat and digest all,
Is worth all the rest — all
Of talents; 'tis genius, be sure,
To breathe this hot dust, still,
To cast off the rust, still,
Of night-damps and day-damps more cold.
The bones are for brains, now,
Fatigue trieth reins, now,
This genius — to live to be old.

Oh, high-bred calm of duty done!
Compare it with the rising sun!
Of passion, lust for power or place,
That spins hot youth in panting pace.
Oh, grandest fervor of the soul,
Upbringing, though the years do roll
With mountain disappointments o'er,
And great fatigues crowd more and more
The body down. The winged thought,
"I yet may do what'er I ought,"
Starts up new-fledged with every morn.
The flesh may fail. The soul, new born!
Fought thus the fight, the victory won.
Thus runs thy tale, Psi Upsilon.

THE NEW ENGLAND ASSEMBLY.

BY E. A. WILKIE.

Camp-meeting connected by telephone with Boston, camp-meeting with electric lights, camp-meeting with Chinese lanterns, bonfires and balloons—that was what the New England Assembly was from the outside. It was hardly that to some who called it and considered it simply a camp-meeting of the olden time. How far it differed no one could tell who was not on the ground and saw the methods. One who was at the Assembly and at the camp-meeting immediately preceding it, would have felt the difference even more vividly. The camp-meeting was poorly attended, was a financial failure, had its propriety questioned by some even of the most faithful workers, and throughout pointed to the past. The Assembly was tip-top on the mountain-tops of promise; it had more than the promise, it had in it the "potency of life." An old lady who faithfully attended the camp-meeting this year, as she had attended camp-meetings before for ten years at Framingham and twenty-six at Sterling, seemed to me the type of the going-out order; while the sweet face of little Minnie Beecher, the child violinist at the Assembly, shone as the type of the coming in. The old lady trembled with joy at the rapturous hallelujahs and the thunder of the amen, but she left as soon as the meeting closed. I can imagine her wondering disapproval of Chinese lanterns. Yet how beautiful the grove looked under their light! Unmatchable for beauty in itself in New England, the grove of young growing oaks took on an added charm beneath its unusual burden of crimson and gold.

Yet far deeper than the surface goes the difference between the New England Assembly and a camp-meeting. Dr. Vincent signs himself as at "Chautauquingham"—from the midst of Chautauqua in the midst of Framingham. That is it—Chautauqua brought into New England, Chautauqua with its purposes and methods. To tell what these are to New England Methodists ought to be carrying coals to Newcastle; and I should have supposed it to have been so had not a Methodist clergyman from Boston greeted me with, "Come, give us some idea of what this meeting is." It hardly served to tell him that it was for Sunday-school work; nor would that answer have been wholly true.

The words Sabbath-school have been dropped from the original title of the meeting, though the omission indicates no change in the purpose or plans of its founder. The secret impulse is in one direction always—toward increased earnestness and efficiency in Sunday-school work. But how varied are the appliances for creating these results! The meeting began with Mrs. Livermore and closed with Dr. Patton, while midway between were John B. Gough and Gov. Long. Violin solos alternated with vocal solos, Hand Bell Ringers, glee-men and choruses. In none of these was there a hint of Sunday-school. But what was the attraction which drew so many from Mrs. Livermore's audience before that lady had brought her instructive and inspiring lecture to its eloquent close? Simply that across the way Mrs. Alden was charming a no less eager, though of necessity a smaller, audience than she charms as "Pansy." And what meant the crowds at Normal Hall, and at the auditorium, in the intervals between the lectures? Simply that Rev. J. L. Hurlbut was talking to Sunday-school teachers on the way and means for them to attain success; talking earnestly to earnest hearers; talking facts to people with notebooks. In fact, nearly everybody you met on the ground had a notebook. The air was full of talk such as one hears among college boys just after a lecture and before an examination: "Did you get that?" "Did you put that down?" "Do you think we shall have that?" And when the examinations came, they were no mere formal matters. They tested one's memory and judgment. They disciplined the facts for ready use by the teacher in the future. As a lady read over the questions in my presence I managed to answer one or two, but stumbled most egregiously over the rest. They covered the history and geography of both the Old and the New Testaments.

This work, as I have said, interested more than a few; it engaged all. There was no floating population to speak of, bent simply on amusement and wandering aimlessly here and there. No such crowd was there as stirs dust and disgust at most of our camp-meetings, and from beneath the unusualness of its ready-made Sunday clothes utters folly or filth. People were there from all over New England, from the West, some even from New Jersey, and all there to do something. At the final examination in Sunday-school work, there were present about sixty children and over one hundred ladies and gentlemen. And this only faintly suggests the number who attended the preparatory lectures, but did not care to take the examinations. Some said there was too much work; and certainly, to hear all that was said, was more than any one person could do. Yet it was all thoroughly systematized, and any one line selected could be followed without interruption. Gov. Long recognized this earnest system when he left the salutes of cannon at the muster ground for the white-waving greeting at Lake View. I found, too, by inquiry, that the work was not confined to the ten days of the meeting. Many had been studying and working on the lines suggested during the year between last year's gathering and this; and in the future even more importance is to be given to this home work. Circulars are to be issued from time to time with a view to helping Sunday-school teachers towards profitable courses of study, to which the yearly gathering at Framingham shall be only a stimulus.

Some of the profani have supposed that the meeting at Framingham, so far as instruction went, was only a kind of Sunday-school class-meeting or prayer-meeting; that the only lessons taught were those of moral and religious precept. Acting on that supposition, they would have found it extremely difficult to pass any of the examinations. All that could aid in reproducing Eastern life or assist one to understand Biblical history, was there. The cry of the muezzin echoed through the air. Turks, Albanians, and Bulgarians strolled through the grounds in their national costumes. Mr. Van Lennep's museum was crowded with nearly every article of use or beauty known to the Orient. Mr. Colby unrolled the chart of history; and maps of every description fluttered from the platform. There was more than this. Science was represented by Prof. Richards and Sharp; and their experiments in sight of the audience amused and delighted both old and young. Prof. Walter Smith lectured on "Taste in Household Art;" and the aesthetes on the ground blossomed with all sizes of sun-flowers. Our oldest missionary to India waxed eloquent over the reformation in Mexico; and the sharp, incisive words of Dr. Patton cut clear and

keen through "Doubt." Nor by any means should the musical features be neglected in honorable mention. The Framingham choir grew and improved under the kindly and stimulating sarcasm of Prof. Sherwin, till the music of their voices recalled the wonderful melody of last year's Jubilee Singers. Time would fail me to tell of Signor Vitale, and the Beecher children who kept the charm of children with the skill of artists, of Mrs. Westlake and Miss Hatherway, and a host of others who added to the beauty and the power of music. The crowding cares of business left the director of the New England Conservatory but little time to spare from that magnificent new home of music he is building up in Boston, to look in upon us; but yet time enough to speak a word of emphatic approval.

Everywhere through the grove gleamed badges of crimson, scarlet and corn-color, gold letters, and crosses. Multiplying on every side were the once mysterious letters C. L. S. C.—through the genius and heart of one man now no longer mysterious. Added to those this year were the other letters, C. Y. F. R. U., which, being interpreted, are, Chautauqua Young Folks' Reading Union. The purpose of this association is to do for the children something of the same thing that the C. L. S. C. does for the elders. In the words of Dr. Vincent, the only way to drive out interesting bad reading is to furnish interesting good reading; and this the Union is going to do by the aid of such men as Arthur Gilman, Benj. V. Abbott, Samuel Wells, Prof. Sargent and others. Especial prominence seemed to be given to the children this year, and I fancy I saw more of them on the ground this year than ever before. How their voices rang out around the bonfire, and over the ascending balloons! And how charming the picture was as the red light flashed against the dark background of the trees, and deepened the everlasting blue overhead where the full moon rode white and cool through far faint bars of cloud!

Greater, however, than any direct information, was the inspiration given at the meeting to increased faithfulness and earnestness in Sunday-school work, a deeper sense of the importance of such work, an unconscious absorption of the enthusiastic feeling prevalent. Mrs. Alden, for example, impresses herself, more than she impresses her words, on her audiences, though her store of suggestion and comment and incident seemed exhaustless. Few will forget who heard the story of the class of little girls in Cincinnati who have adopted a destitute child in Alaska and given her a name of their own choosing, and now do mission work with a more direct personal interest than ever they felt in indefinite India or China. But whoever may forget the story, none will forget the teller, whose wide experience is married to a most exquisite tact and the sweetest of faces. Said a minister to me, "I should like to have my superintending teacher, not so much from what he would learn, as from the inspiration it would be to him to recognize the existence of an ideal of work so much higher than his own." This was the great gain of the meeting; and this will be the great gain of the future, an inspiration not like the bonfire which flashed and died, but like the moon which shone down upon us that Thursday evening, ever changing but ever there.

A LITTLE CHILD'S VERSE.

BY MISS ANNA BREED.

A few Sundays since, I was hearing the children of the infant school recite their verses, and when I came to one bright little girl about eight years of age, she repeated these words:—

"Now that my journey's just begun,
My road so little true,
I'll pause, before I further run,
And give myself to God."

When she had finished speaking, I remembered that I repeated this little verse, one Sunday, when I was a child, in this same infant school; and hearing it again, led me to look back to the time when, at the age of five years, I paused, and gave my life to God. But how unfaithfully had I followed Him since that time! How imperfect had been my consecration to His service! And, influenced by the words of the dear child, I resolved to pause once more, and reverently give myself to my Heavenly Father, earnestly seeking to surrender my will to His future direction. And then I thought of the many readers of the HERALD. This old church paper lies on the tables of hundreds of homes, all over the land. Oh, if this little verse could but arrest the attention of some father or mother, some young man or young lady, who has never paused and given their life to God! Will it not be wise to pause now, not in a careless way, but in a thoughtful spirit, and as you realize the mistake you have been committing in not serving the Master, consecrate yourself to Him for the remainder of the time you may live? It is indeed true one never really lives until he knows he is being directed by

God. But when he realizes he is being guided by divine Wisdom, and is endeavoring to follow in the footsteps of Christ, he has the consciousness that he has begun the "life that is forever."

But the verse of my little scholar condemned my teaching. I had taken charge of the infant school at a time when it had become smaller in attendance than it had been years before. I had tried to think of every method to increase the number of members. I had offered reward cards to any child bringing a new scholar. I had sought to improve the singing, to make the order more perfect, and to have the exercises full of interest and variety. At the close of the year's work the school had prospered somewhat in these ways. But I had led a little child to pause and give his life to God! It is true that I had tried to influence the children to become Christians, but I had never worked as I should to urge them to be followers of the Lord Jesus, who has taught us in His Word the loveliness of a child's Christian faith. And as I thought of this, I called to mind the most beautiful sight on earth—that of an aged person, who, led by some wise hand, had in early childhood consecrated himself to the Saviour. The years, as they passed, found him showing forth more perfectly by his daily life the character of Christ, and enjoying more completely communion with God. And I realized, as I had not before, that the great effort of a teacher of little children must be to lead the child close to Christ and to impress him so fully with the value of serving the Master, that he shall never in coming years be drawn away from his allegiance to Him.

All methods to make an infant Sunday-school interesting are right, but one must never rejoice in the success of means unless they have served to fulfill the end of the teacher's work—leading the children up to Him who once took them in His arms and said: "Of such is the kingdom of heaven."

The bright little girl who repeated her verse did not understand the impression it would make on the teacher, nor how it would cause her to appreciate the truth of the words: "A little child shall lead them."

The Little Folks.

A PROBLEM.

Sandy and Ned were brothers;
Ned was older than Sandy;
And they were busy dividing
A stick of peppermint candy.

Ned was earnestly trying
To make the division true,
And he marked the place with a fish-bone,
Where the stick ought to break in two.

But, alas, for little Sandy
And his poor painstaking brother:
'Twas a long and short division—
One piece longer than the other.

Ned gravely looked at the pieces
And he marked the place with a fish-bone,
Where the stick ought to break in two.
With all his mental strength.

And, at last, he said: "Oh, Sandy!
I can make it come out right,
If I take the piece that's longest,
And bite off just one little bit."

Their four eyes beamed and brightened
At this plan so very handy,
Of disposing of the problem.
And distributing the candy.

So Ned ate the pieces even —
'Twas the simplest way to do it;
And he cheated little Sandy —
And they neither of them knew it!

—BESSIE CHANDLER, in *St. Nicholas*.

"THE MINUTE HAND OF THE CLOCK."

A GERMAN BOY'S ADVENTURE.

"Kaspar, thou little rogue, how often shall I tell thee not to meddle with that clock?"

"I was only watching the wheels go round, father," said a sturdy little fellow in a soiled leather jacket, starting up with a half-mischiefous look in his blue eyes.

"And what hast thou to do with the wheels, eh? Suppose this clock is stopped or put wrong some day by one of thy tricks, what shall I, Hans Scheller, say to the town council? Dost thou know what birch porridge is, thou rogue? Beware, or I'll give thee such a taste of it as shall make thee go round faster than the wheels."

Poor Hans was indeed kept in constant terror by his inquiring son's uncontrollable habit of going wherever he ought not. The old church of St. Martin was a famous play-ground for any boy, with its shadowy aisles, and countless pillars, and tall towers and deep niches, and half-ruined battlements; and the worthy custodian, when he awoke from his after-dinner nap in his little room at the foot of the great clock tower, never knew whether he should find his hopeful boy hiding behind the altar-screen, trying to blow the organ bellows, playing hide-and-seek among the pinnacles of the roof, or sitting astride of a carved spout of a hundred and sixty feet above the pavement.

All this, however, might have been forgiven; for the old custodian was really as fond of his "little rogue" as the boy, with all his wildness, was of him. But the one thing that Hans could not pardon was the danger caused by his son's restless inquisitiveness to his beloved church clock. It was his pride and glory to be able to tell every one that during the whole forty years that he had been in charge of the "St. Martin's Kirche," the clock had never stopped or gone wrong; and nothing would convince him that it was not by far the finest clock in the whole world.

"Don't tell me of the big clock of Strasburg Cathedral," he would say, with an obstinate shake of his gray head. "Could it go forty years on end, think you, without the slightest deviation? No, that it couldn't, nor any other clock on the face of the earth except this one."

Mindful of Kaspar's inquiring turn of mind, his father, having to do some marketing in the town the day after his stolen visit to the clock, locked the door of the tower and took the key along with him.

"No harm can happen now," he muttered, "and in any case I shall be back before he gets out of school."

But, as ill-luck would have it, the teacher was called away by some business. Could it go forty years on end, think you, without the slightest deviation? No, that it couldn't, nor any other clock on the face of the earth except this one.

Mindful of Kaspar's inquiring turn of mind, his father, having to do some marketing in the town the day after his stolen visit to the clock, locked the door of the tower and took the key along with him.

"No harm can happen now," he muttered, "and in any case I shall be back before he gets out of school."

But, as ill-luck would have it, the teacher was called away by some business. Could it go forty years on end, think you, without the slightest deviation? No, that it couldn't, nor any other clock on the face of the earth except this one.

Mindful of Kaspar's inquiring turn of mind, his father, having to do some marketing in the town the day after his stolen visit to the clock, locked the door of the tower and took the key along with him.

"No harm can happen now," he muttered, "and in any case I shall be back before he gets out of school."

gone, went straight to the door of the clock tower, and looked rather blankly at discovering that it was locked. But he was not one to be easily stopped when he had once made up his mind. Getting out on the roof, and crawling along a cornice where only a cat or a school-boy could have been seen, he crept through an air-hole right into the clock-room.

For some time he was as happy as a child in a toy shop, running from one corner to the next, and at length he discovered another hole, and thrusting his head through it, found himself looking down upon the market-place through the face of the clock itself. But when he tried to withdraw his head again, it would not come out.

It was such a queer scrape to be in that Kaspar was more inclined to laugh than to be frightened, but suddenly a thought struck him which scared him in the next instant. He was in the grasp of the minute-hand, which, when it reached him, must inevitably tear his head off!

Poor Kaspar! It was too late now to wish that he had left the clock alone. He tried to scream for help, but with his neck in that cramped position, the cry that he gave was scarcely louder than the chirp of a sparrow. He struggled desperately to write himself back through the hole; but a piece of the wooden work, which he had caught in the back of his neck, and held him like a vise.

On came the destroyer, nearer and nearer still, marking off with its measured tick his few remaining moments of life. And the while the sun was shining gayly, the tiny flags were fluttering on the booths of the market, and the merry voices of his school-fellows who were playing in the market-place came faintly to his ears, while he hung there helpless, with death staring upon him inch by inch. His head grew dizzy, and the measured beat of the ticking sounded like the roar of a muffled drum, while the coming of the minute hand stretched to seize him, and the carved faces on the spouts seemed to grin and gibber at him in mockery. And still the terrible hand crept onward, nearer, nearer, nearer.

"What can that thing in the clock face be?" said a tourist below, pointing his spy-glass upward. "Why, I declare, it looks like a boy's head!"

"A boy's head!" cried a gray-haired watchmaker beside him (one of Hans Scheller's special friends), snatching hastily at the glass as he spoke. "Why, good gracious! It's little Kaspar. He'll be killed! He'll be killed!" And he rushed toward the church, shouting like a madman.

The alarm spread like wild-fire, and before Klugman, the watchmaker, had got halfway up the stairs leading to the tower, more than a score of excited men were scrambling at his heels. But at the top of the stair they were suddenly brought to a stand-still by the locked door.

"It's locked!" cried Klugman in tones of horror, "and Hans must have taken the key with him, for it isn't here."

"Never mind the key," roared a brawny smith behind him. "Pick up that beam, and run it against the lock. All together now!"

Crash went the door, in rushed the crowd, and Kaspar, now senseless from sheer fright, was dragged out of his strange prison just as the huge bar of the minute hand actually touched his neck. And so it fell out that poor old Scheller, coming home for a quiet afternoon nap, found the door of the tower smashed in, his son lying in a swoon, and his little room crowded with strange men all talking at once.

But from what day forth Kaspar Scheller never meddled with the church clock again. —DAVID KEEL, in *Harper's Young People*.

GOD CARES FOR ME.

I stood in the door at eventide,
My heart was full of fears;
And I saw the land before me lie
Through mist of burning tears;
I thought to myself, the world is dark,
No light nor joy I want to share;
Nothing but toil and weary mine,
And no one cares for me.

A sparrow was twittering at my feet,
With its beautiful autumn head,
And looked at me with dark, mild eyes,
As it picked up crumbs of bread.

And said to me in words as plain
As the words of a bird could be:
"As the words of a bird could be,
But the dear Lord cares for me."

A lily was growing beside the hedge,
Beautiful, tall and white,
And it shone through the glossy leaves of green.

And it said to me, as it waved its head
On the breeze soft and free,
"On the breeze soft and free,
But the Master cares for me."

Then it seemed that the hand of the loving Lord
Over my head was laid,
And he said to me, "O faithless child,
Wherefore art thou dismayed?
I clothe the lilies, I feed the birds,
Nothing but toil and weary mine,
My kindness is over all."

—Selected.

VACATION JOTTINGS.

SALVATION ARMY.

My attention was attracted by singing in the street, and following the sound, I soon found a crowd near the steps of the Court House, Brooklyn.

In the centre of this crowd stood a few men and women. Addresses were made and hymns sung, the peculiarities of which indicated that here was a detachment of the Salvation Army. After a brief exercise the leaders started for their barracks, a few blocks distant, singing as they went a lively tune with martial accent. The crowd followed in the procession, the numbers increasing as they marched, many of whom joined in the choruses.

At length we filed into a hall, which was soon full, many standing near the door. The large platform was occupied by men and women, who remained standing for some time, singing very earnestly, and sometimes repeating the same chorus over and over.

The Captain was a young man whose "bodily exercise" in singing and beating time seemed very exhausting. While yet the singing continued, the leader took the Bible and knelt amid the standing crowd on the platform. He soon arose, and at the close of a verse, suddenly, all upon the platform fell on their knees, and a few short prayers were offered. Then they arose and were seated, and the leader read a few verses from the Bible and made some remarks. Then for about one hour singing, speaking and praying continued in quick succession without the least pause between. At length the invitation was given for persons to manifest their desire for salvation by coming to the front seats. At this point

I left, as the hour was late, but I think there were a number of seekers forward.

The speakers seemed intent on holding forth the Gospel alone; they were scarcely capable of expounding it. But God's Word was repeated to show man's state of imminent peril by reason of sin, and his only way of escape from eternal ruin by a full and complete surrender to Christ and implicit faith in Him. Great stress was laid on the word which shows Christ to be the all-sufficient Saviour, able to save to the uttermost all that come unto Him. Among the many witnesses who testified were several who had been wonderfully saved, some from drunkenness, and some from many other degrading vices. They gave all the glory to Christ, and expected to stand only so long as they trusted and obeyed Him. Every convert is expected to commence the work of bringing in recruits immediately; they rush to the skirmish line at once.

Men may criticize their quaint terminology, but instead of condemning the use of such a term as "knee drill," would it not be well for preachers and people to practice a little more of that part of the gospel tactics? Certainly some people are attracted by these striking forms of speech. One young man, an earnest and successful soldier of the Cross, who was, not many months ago, a drunkard, heard the notice given, — "At such a time and place there will be a 'Hallelujah free-and-easy.'" He had been lingering on the outskirts of the crowd, without any interest up to that moment. Then he said to his companions: "Let us go and see what a 'Hallelujah free-and-easy' is." He went, and was converted at the first meeting. Some things we witness among them which they had not done, but God is in the work, and the "Stone" is rolling on.

Church Extension.

Isaac Beale, of Brooklyn, in sending his check for \$250 to the Board of Church Extension, says: "My prayer is that God's blessing may evermore abide with you, and that the people who may worship in the house that this money may help to build, may be a band of noble, true and faithful Christians. Say to them, if you have a chance, that it is the gift of a man whose father and mother were of the good old State of Maine."

Pour in many letters like that! We want the gifts and prayers of the church. We must build two churches every day.

Isaac Beale, of Brooklyn, in sending his check for \$250 to the Board of Church Extension, says: "My prayer is that God's blessing may evermore abide with you, and that the people who may worship in the house that this money may help to build, may be a band of noble, true and faithful Christians. Say to them, if you have a chance, that it is the gift of a man whose father and mother were of the good old State of Maine."

Pour in many letters like that! We want the gifts and prayers of the church. We must build two churches every day.

Isaac Beale, of Brooklyn, in sending his check for \$250 to the Board of Church Extension, says: "My prayer is that God's blessing may evermore abide with you, and that the people who may worship in the house that this money may help to build, may be a band of noble, true and faithful Christians. Say to them, if you have a chance, that it is the gift of a man whose father and mother were of the good old State of Maine."

Pour in many letters like that! We want the gifts and prayers of the church. We must build two churches every day.

Isaac Beale, of Brooklyn, in sending his check for \$250 to the Board of Church Extension, says: "My prayer is that God's blessing may evermore abide with you, and that the people who may worship in the house that this money may help to build, may be a band of noble, true and faithful Christians. Say to them, if you have a chance, that it is the gift of a man whose father and mother were of the good old State of Maine."

Pour in many letters like that! We want the gifts and prayers of the church. We must build two churches every day.

Isaac Beale, of Brooklyn, in sending his check for \$250 to the Board of Church Extension, says: "My prayer is that God's blessing may evermore abide with you, and that the people who may worship in the house that this money may help to build, may be a band of noble, true and faithful Christians. Say to them, if you have a chance, that it is the gift of a man whose father and mother were of the good old State of Maine."

Pour in many letters like that! We want the gifts and prayers of the church. We must build two churches every day.

Isaac Beale, of Brooklyn, in sending his check for \$250 to the Board of Church Extension, says: "My prayer is that God's blessing may evermore abide with you, and that the people who may worship in the house that this money may help to build, may be a band of noble, true and faithful Christians. Say to them, if you have a chance, that it is the gift of a man whose father and mother were of the good old State of Maine."

Pour in many letters like that! We want the gifts and prayers of the church. We must build two churches every day.

Isaac Beale, of Brooklyn, in sending his check for \$250 to the Board of Church Extension, says: "My prayer is that God's blessing may evermore abide with you, and that the people who may worship in the house that this money may help to build, may be a band of noble, true and faithful Christians. Say to them, if you have a chance, that it is the gift of a man whose father and mother were of the good old State of Maine."

Pour in many letters like that! We want the gifts and prayers of the church. We must build two churches every day.

Isaac Beale, of Brooklyn, in sending his check for \$250 to the Board of Church Extension, says: "My prayer is that God's blessing may evermore abide with you, and that the people who may worship in the house that this money may help to build, may be a band of noble, true and faithful Christians. Say to them, if you have a chance, that it is the gift of a man whose father and mother were of the good old State of Maine."

Pour in many letters like that! We want the gifts and prayers of the church. We must build two churches every day.

Isaac Beale, of Brooklyn, in sending his check for \$250 to the Board of Church Extension, says: "My prayer is that God's blessing may evermore abide with you, and that the people who may worship in the house that this money may help to build, may be a band of noble, true and faithful Christians. Say to them, if you have a chance, that it is the gift of a man whose father and mother were of the good old State of Maine."

Pour in many letters like that! We want the gifts and prayers of the church. We must build two churches every day.

Isaac Beale, of Brooklyn, in sending his check for \$250 to the Board of Church Extension, says: "My prayer is that God's blessing may evermore abide with you, and that the people who may worship in the house that this money may help to build, may be a band of noble, true and faithful Christians. Say to them, if you have a chance, that it is the gift of a man whose father and mother were of the good old State of Maine."

Pour in many letters like that! We want the gifts and prayers of the church. We must build two churches every day.

Isaac Beale, of Brooklyn, in sending his check for \$250 to the Board of Church Extension, says: "My prayer is that God's blessing may evermore abide with you, and that the people who may worship in the house that this money may help to build, may be a band of noble, true and faithful Christians. Say to them, if you have a chance, that it is the gift of a man whose father and mother were of the good old State of Maine."

Pour in many letters like that! We want the gifts and prayers of the church. We must build two churches every day.

Isaac Beale, of Brooklyn, in sending his check for \$250 to the Board of Church Extension, says: "My prayer is that God's blessing may evermore abide with you, and that the people who may worship in the house that this money may help to build, may be a band of noble, true and faithful Christians. Say to them, if you have a chance, that it is the gift of a man whose father and mother were of the good old State of Maine."

Pour in many letters like that! We want the gifts and prayers of the church. We must build two churches every day.

Isaac Beale, of Brooklyn, in sending his check for \$250 to the Board of Church Extension, says: "My prayer is that God's blessing may evermore abide with you, and that the people who may worship in the house that this money may help to build, may be a band of noble, true and faithful Christians. Say to them, if you have a chance, that it is the gift of a man whose father and mother were of the good old State of Maine."

Pour in many letters

BALL'S HEALTH PRESERVING CORSET

Is made Perfectly Adjustable to any form by a new novel arrangement in construction, and is the most COMFORTABLE AND PERFECT FITTING corset known.

Is Approved by the Best Physicians.

For sale by all leading dealers.

PRICE BY MAIL, \$1.50.

Lady Agents wanted.


Manufactured by
FOY HARMON & CO., NEW HAVEN, CONN.

BARLOW'S INDIGO BLUE!

Quality and Quantity Always Uniform for Sale by Grocers. L. S. WILDERBACH, Proprietor,
23 North Second Street, Philadelphia, Pa.
159 caw

S. GRAVES' PATENT LOUNGE BEDS.

PERFECT BED POSTER FOR LOUNGE AND MATRESS.



GRATIS! TO THE FIRST 100.

\$681 WASHINGTON ST. BOSTON.

175 caw

AGENTS! AGENTS! AGENTS!

GLEN DODGES' brand new book, just published, entitled **THIRTY-THREE YEARS AMONG OUR WILD INDIANS**.

Is the grandest chronic story ever written. No less than thirty years of life among the Indians of the Northwest, as told by GLEN DODGES, who spent those years in the country. The book contains full descriptions of the Indians of the Northwest, their customs, habits, and ways of life. It is a book of interest to all who love to know about our Indian people. Price, 10 cents. Sent by mail for 12 cents. Agents everywhere.

Agents Wanted for the following books:
L. S. WILDERBACH, Proprietor,
23 North Second Street, Philadelphia, Pa.
159 caw

HIRE'S IMPROVED ROOF REPAIRING

Is the best and cheapest way to repair roofs. It is a simple process, and can be done by anyone. It will save you money and trouble. Hire's Improved Roof Repairing is the best and cheapest way to repair roofs. It is a simple process, and can be done by anyone. It will save you money and trouble.

Agents Wanted for the following books:
L. S. WILDERBACH, Proprietor,
23 North Second Street, Philadelphia, Pa.
159 caw

IRELAND OF TO-DAY

For 25c to \$150.

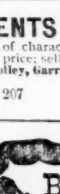
New Edition Now Ready.

Ireland Regeneration Bill Roberts' Book. The People's Guide to Ireland. By J. C. McLELLAN & Co., Philadelphia, Pa.
207

AGENTS Wanted for handsome illustrated standard series of **Books & Bibles**.
Low prices selling fast, needed everywhere. Liberal terms.
Brady, Harrison & Co., 60 South St., Philadelphia, Pa.
217

Ten Nights in a Bar Room.

T. S. Arthur's great new book, with eight illustrations, in cheap form just as good as the original. At low price over sold. See Potter & Co.'s latest issue. This book is a must to distribute from rail at postpaid. Most thrilling and for the time far more interesting. Consulting to exonerate us on this point. The Temperance Revolution, to Adams Street, Chicago.



212


OPIUM Morphine Habit cured in 10 to 20 Days.

J. E. STEPHENS, M.D., Lebanon, Ohio.

218 caw

Smithnight's CORALINE REMEDY

The Only Sure Remedy for ASTHMA and HAY FEVER, is sold under positive guarantee. Price \$1.00 per package. Sample packages and testimonials free. Address A. C. LOMIS SMITHNIGHT, Chemist, Cleveland, Ohio.



218 caw

SEND FOR OUR NEW Sunday-School Song Book.

"OUR GLAD HOSANNA."

Just Issued.

THE MOST USEFUL AS WELL AS THE MOST ATTRACTIVE BOOK BEFORE THE PUBLIC.

Contains 102 pages. Superior Songs by talented authors, in addition to over 200 familiar hymns and Tunes. Supplies the best material for Song Service in Sunday-School and Prayer Meeting.

Price, In Board Covers, \$3 per 100.

Specimen Copy by Mail, 25 Cts.

JAMES P. MAGEE,
201 38 Bromfield St., Boston.

WARNER BROTHERS CORALINE CORSETS.


The great superiority of Coraline over other, whalebone has induced us to use it in all our leading Corsets.

\$10 REWARD will be paid for every set in which the Corale breake within six months ordinary wear.

Write to me for the Corale Breake. I will send you a Corale Breake. I will send you a Corale Breake. I will send you a Corale Breake.

Be aware of worthless imitations. Beware of worthless imitations. Beware of worthless imitations.

WARNER BRO'S., 373 Broadway, N. Y.



187

FOR SALE

At a bargain. One summer cottage containing eight rooms, plenty of shade trees and the best of water. 300 feet from the state of the Methodist camp-ground, O'Leary Orchard, Maine. One cottage 4 rooms. One stable and carriage house adjoining the same. Address A. E. EATON, 38 Congress St., Portland, Me.
204

\$100 Library for \$4.75

Until October 1st, 1875, buys a library of 100 volumes of choice fiction for \$1.50. Standard school books, most popular. Books well selected and numbered, put up in pamphlet form. Were stitched in leather. Binding uniform and most expensive. One hundred and fifty-five books now on hand. Catalogue free. Sample book and literary exchange. 2 cents.

DAVID C. COOK, Revell's Sons, School Publishers, 45 Adams Street, Chicago.

212

"Unsurpassed as a Teacher's Help."

Rev. J. H. Vincent, D.D., EDITOR.

Rev. J. M. Freeman, ASSOCIATE.

Sunday-School Journal.

"Unapproachable as an Aid to Teachers and Superintendents."

WRITE for a Specimen Copy to Phillips & Hunt, Publishers, 805 BROADWAY, NEW YORK.

JAMES P. MAGEE, Agent, 38 BROMFIELD ST., BOSTON.

204

Zion's Herald FOR THE YEAR 1883. Fifteen Months FOR ONE SUBSCRIPTION.

The paper will be sent the remainder of the year free to all new subscribers.

Those who wish to subscribe, and do not find it convenient to pay now, can order the paper at once (that they may have the full benefit of the three months offered free), and forward the money between this and Jan. 1.

The price of subscription can be paid to the publisher in charge, or forwarded direct to the publishing office, by post-office orders, or bank checks; or, when these modes of sending are not available, the currency can be forwarded by mail at our risk.

When the full amount of the subscription price (\$2.50) is received, their paper will be credited to January 1, 1884.

We earnestly hope every minister will make an effort to increase the number of subscribers to Zion's Herald on his charge.

Lists will be sent immediately to all the preachers.

If any names have been omitted, please inform, and they will be forwarded at once.

Will each reader of the paper inform his neighbor, who may not be a subscriber, of our offer?

From no other source can an equal amount of good reading be obtained for so little money.

The paper contains an average of forty-two columns of reading matter per week, and costs but 5 cts per number.

Each issue contains articles from a great variety of pens, affording the most valuable information upon all the important topics of the day, while it never loses sight of the fact that it is a family paper, a religious paper, and a Methodist paper. All letters on business should be directed to

A. S. WEED, Publisher,
36 Bromfield Street, Boston.

THIS WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, September 5.

The death-roll from cholera at Manila on Sunday numbered 345.

The new Cunard steamer *Cephalonia* arrived in this port on her first voyage yesterday.

By a railway accident between Fryeburg and Colmar, Germany, yesterday, one hundred persons were killed and three hundred injured.

The Social Science Association began its annual session at Saratoga last evening with an address by Francis Wayland of Yale College.

Nantasket Beach was illuminated last evening from Hotel Pemberton to Cohasset.

The city marshal's residence at Mt. Vernon, Indiana, has been burned by a mob and the deputy marshal beaten by roughs, because of their attempt to enforce the law closing liquor saloons on Sunday and at eleven o'clock on other days.

England has assented to the landing of 3,000 Turkish troops at Port Said.

Wednesday, September 6.

The Sultan's proclamation declaring Arabi Pasha a rebel has been issued.

Four hundred and fifty-five natives and five Europeans have died in Manila of cholera during the last two days.

One hundred and fifty labor organizations, represented by 20,000 people, paraded in New York city yesterday.

Col. Robert G. Ingersoll began his argument for the defense in the Star-route case yesterday. He will be followed by Attorney-General Brewster for the prosecution.

In the Vermont election yesterday returns from 103 towns show a Republican majority of over 11,000.

Thursday, September 7.

The Ocean House and the Hillside Cottage at Swampscott were burned last evening; loss about \$70,000.

Two hundred and fifty-three natives and four foreigners, including the American consul, died of cholera at Manila, on Tuesday.

The Institute Fair in this city was opened yesterday. Mr. Edward Atkinson delivered the address. Governor Long and other prominent citizens participated in the exercises.

The Nile has risen very high, and the Egyptian position at Kaffr-el-Dwar is said to be flooded.

Later returns of the Vermont election carry Barstow's majority to nearly 16,000; sixty-six towns are yet to be heard from.

Professor G. Brown Goode, and others, from the Smithsonian Institution, are at Gloucester, Mass., making collections for the United States display at the international fishery exhibition to be held in London next May.

Friday, September 8.

Nine new cases of yellow fever have occurred at Pensacola during the past twenty-four hours.

A severe earthquake occurred on the Isthmus of Panama yesterday, destroying much property.

There was a \$150,000 fire in St. Roch's suburb, Quebec, yesterday.

It is believed that Judge Poland's majority in the second Vermont district will be about 550.

The latest estimate places Arabi Pasha's entire army at 93,000 men of all arms, and 143 guns.

Secretary Chandler was given a reception at Portsmouth yesterday afternoon by officers of the Navy Yard.

President Arthur arrived at Nantucket yesterday. He will visit Marblehead before leaving this vicinity.

Saturday, September 9.

The jury in the Star-route cases were "charged" by Judge Wiley yesterday, and have not yet returned a verdict.

The Social Science Association closed its sessions at Saratoga yesterday. The next annual meeting is to be held in the same place, September 3, 1883.

There were 170 deaths from cholera at Manila, on Thursday, and 279 deaths occurred in the adjoining village. The cholera is also raging in Cebu, China.

The difficulty between Corea and Japan has been adjusted, Corea to pay Japan \$500,000 and \$500,000 to the relatives of the murdered Japanese subjects.

The log in the city of Panama by the recent earthquake will reach several hundred

thousand dollars, and several lives were lost at Aspinwall.

A successful reconnaissance of Tel-el-Kebir was made by the British force yesterday. A brisk fire was maintained by both sides for half an hour, but no casualties are reported.

President Arthur visited Marblehead and Salem yesterday.

Monday, September 11.

President Arthur visited Portsmouth on Saturday, and went thence to Bar Harbor, where he passed the Sabbath.

The tobacco crop in western Massachusetts was seriously damaged by the storm on Saturday; one man was killed and five injured by lightning at Yantic, Conn.

Forty-two new cases of yellow fever and three deaths were reported at Brownsville, yesterday.

The Rhode Island National Bank of Providence has been swindled by a deposit of worthless checks, for which it issued a certificate of deposit for \$7,000.

Another earthquake has occurred at Panama.

The Chinese have intervened boldly in Corea, seized the father of the King and brought him to China. The King has been restored by Chinese troops and ships.

No verdict has yet been reached in the Star-route trial.

(Continued from page 1.)

tion on Wednesday afternoon. Bro. Hamilton is always a welcome visitor among us. Rev. F. Groverman preached a practical and effective sermon Wednesday evening, on Matt. 19:20.

The W. F. M. Society held a meeting Thursday, at which Mrs. C. J. Clark presided, and Miss Waterhouse, late from South America, spoke. Rev. Professor Williams preached, at 10 o'clock, an excellent sermon on John 15:3, and Dr. McKown at 2 p. m., on "He that Wineth Souls is Wise."

The Doctor dwelt with startling earnestness, as he always does, on the virtues of the future life. Rev. J. W. Johnston, of Boston, preached, in the evening, on Acts 17:23, a sermon of strength and beauty, and Rev. H. Chase delivered, Friday forenoon, on Malachi 3:10, an earnest and effective sermon. The last sermon of the district meeting was given by Rev. J. Collinson Heb. 2:3. The closing services were held at the stand at 7:30.

The meeting has been thought one of the best, in numbers and spiritual interest, ever held on the ground. The meetings continued over the Sabbath, and Dr. Tefft preached. Miss Lizzie McGreggor conducted a children's meeting each day. The Association has reorganized into a stock company of one thousand shares, at \$10 a share, over half of which have already been taken. The old Association owed about \$8,000. Improvements will be commenced immediately, and every effort made to render Martha's Grove camp one of the most delightful possible. Rev. C. J. Clark was elected president.

PLAINVILLE (Conn.).

The beautiful grove in which this camp-meeting is held annually is between Plainville and Forestville, on the line of the New England railroad. The meeting commenced this year on the 21st of August and closed on Saturday morning, the 26th. The ground is one of the best for an old-fashioned Methodist camp-meeting. Being away from all sea-side resorts, it is not for vacation, pleasure and recreation, but for salvation work, and, thanks be to God, there was much of that kind of work done this year. The voice of praise and prayer, preaching and exhortation, was heard from 6 o'clock in the morning until 10 at night, with only short intervals for meals.

The first sermon was preached on Monday afternoon by Rev. J. Vinton, of Windsor Locks, on consecration to the work of the Lord, from Joshua 3:5: "Sanctify yourselves, for to-morrow the Lord will do wonders among you;" in the evening Rev. E. L. Bray, of Kensington, presented in contrast the ministrations of the Law and the Gospel, from 2 Cor. 3:5-10. Tuesday morning Rev. W. H. Wardell, of New Britain, exhibited in an interesting light the character of Cornelius, and showed that with all his excellences he needed to be made a partaker of the Holy Ghost; text, Acts 10:34-36. Rev. Jos. Smith, of Middlefield, in the afternoon, spoke on the transfiguration of our Lord, from Matt. 17:1-2; in the evening Rev. D. G. Downey, a young brother of Rocky Hill, called attention to the journeyings of the Israelites, from Deut. 1:19: "And we came to Kadesh-barnea." Wednesday morning the doctrine of future punishment was clearly proved, and the souls of the people stirred by an awakening sermon by Rev. A. C. Eggleston, of Bristol, from Mark 9:43-47; in the afternoon the necessity of repentance was clearly shown by Rev. H. E. Burnes, of Birmingham; text, Acts 2:37-38; in the evening the necessity of regeneration was presented by Rev. A. S. Kavanaugh, of Higganum, from John 3:7-9.

Thursday morning Rev. A. H. Wyatt showed the wonderful achievements of faith, from Heb. 11:1. He read his lesson as he proceeded in the sermon, taking up the various characters spoken of in the chapter; in the afternoon Rev. C. B. Ford, of Waterbury, preached from 1 Sam. 14:6—an encouragement to Christian labor. The subject of the new birth was again presented to the people in the evening, by Rev. D. Brown, lately come from Wisconsin on account of his health; text, John 3:5. His treatment of the subject was unique, making a distinction between religion and piety: He took religion as having the form of godliness, and piety having the power. On Friday, the last day of the feast, Rev. B. M. Adams, of Meriden, called attention in a faithful manner to the hindrances to true prayer, from Psalm 66:18: "If I regard iniquity in my heart, the Lord will not hear me." Rev. Dr. Upham, of Drew Seminary, preached a powerful sermon in the afternoon on the truth and power of Christianity, from 2 Peter 1:16: "For we have not followed cunningly-devised

fabrics." The evening sermon, which was the last, was preached by Rev. M. D. Buell of Hartford; text, John 12:32.

The meetings in the tents were seasons of spiritual power. There were quite a number of marked conversions. The meeting was judiciously conducted by the presiding elder, Rev. G. A. Hubbard, who was called away one day to attend to a brother who was injured by the cars; his superintendency was needed that afternoon. There was a call made one day by a layman, Brother J. W. Osborne, of Birmingham, for materials to increase the comfort of the preachers in their lodging-house, which was liberally responded to. The meeting closed with a love-feast on Saturday morning, and was pronounced one of the best ever held on the ground.

ALPHA.

HEDDING (N. H.).

The annual gathering of the people in the beautiful grove of the Hedding Camp-meeting Association has come and gone. These grounds are beautiful for situation, and a favorite resort for many. More than two months before the time for the meeting they began to assemble in families. Their numbers increased until the opening of the meetings, then suddenly diminished when they closed. Among the first to reach the grounds was the old veteran, Father Eastman, who, while his flesh fails, has a heart earnest in the work, and pants like a war-horse for the heat of the battle. He preached often and took charge of the services, which were characterized by spiritual power. The week previous to the camp-meeting is specially mentioned as one in which the power of God was manifested to His people. They were getting ready for more earnest work. Hence, while the committee were busy preparing the grounds for the physical comfort of the people, the people were praying for the preparation of their hearts, that the Comforter might come and abide with them. Efforts were not unavailing; and the grounds were in good condition; and had the great Giver seen proper to send a shower to lay the dust, nothing more could have been desired. As it was, the dust was very disagreeable. It would certainly be a good thing for comfort if a water-cart could be secured to keep the dust laid, at least in the vicinity of the auditorium.

Among the changes and improvements we noticed the removal of a number of the private barns to a more distant part of the ground. One or two new cottages have been built. A new roof adds beauty to the preachers' stand. The manager of the boarding tent was S. F. Dawson, of Lawrence. So far as we know, it gave universal satisfaction. Of this we are glad, for much complaint has been made in former years.

Rev. G. J. Jenkins, presiding elder of Dover district, had charge of the meetings. By his wise and careful management everything moved with precision. The opening services were held on Monday afternoon at 2 o'clock. In place of a sermon, addresses were delivered by the presiding elder, Revs. Otis Cole, M. Howard, and G. W. Norris. In the evening Rev. Ira Taggart gave an earnest, practical discourse from the words of James: "The effectual, fervent prayer of the righteous availeth much." The day closed with prayer-meetings in a number of the society houses.

Tuesday morning Rev. F. K. Stratton declared that "every one of us must give account of himself to God." In the afternoon Rev. Otis Cole discussed "Rebellion (Gen. 3:4, 5) versus Obedience" (John 8:29). At 6 o'clock Rev. J. W. Walker discoursed upon Isaiah 17:10, 11. Wednesday morning Rev. J. E. Robins came with the invitation, "Look unto Me, all ye ends of the earth, and be ye saved;" and at 2 o'clock Rev. L. R. Green used the Lord's words to Martha, "But one thing is needful."

Thursday, usually regarded as the great day of the feast, was a day of crowds, showers of dust, fright from forest fires, and we are rejoiced to say, of salvation. Probably no better Thursday has ever been known on that encampment. Rev. C. B. Pitblado was the preacher for the morning hour. His text was, "Whom having not seen, ye love." The persistent, pushing pastor of the People's Church, Boston, Rev. J. W. Hamilton, put in an appearance during the day, on his mission of gathering money for his church, and preached the Gospel when opportunity afforded. He was called by the presiding elder and used by the Lord while he discussed "The Nature of the Kingdom of God." In the evening Rev. G. A. McLaughlin came, declaring, "One thing I know, that, whereas I was blind, now I see." Friday morning Rev. G. W. Norris gave an exposition of Mark 10:32-33; and in the afternoon Rev. M. Howard preached from 2 Cor. 10:4: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." It is certain that the Word preached was in demonstration of the Spirit and with power. We have never heard preaching better suited to the occasion than during this meeting. God's servants had put themselves into His hands. Some of the exhortations and altar services were reminders of other years. Thursday, the day when many expect but little, was a time of great power. The altar service of the morning, in charge of Bro. Stratton, held the vast crowd spell-bound, while many crowded their way to the front, desiring to be saved.

The communion service on Friday evening was a delightful season, and the love-feast Friday morning at 8 o'clock, in charge of Rev. C. H. Chase, was a season such as Peter enjoyed on the Mount when he said, "It is good to be here." On Wednesday evening the Woman's Foreign Missionary Society held their anniversary. Rev. W. F. Oldham, a man born in India, but at present in this country fitting himself for mission work, delivered a very interesting address. The collection for the cause was expected to reach an even hundred dollars.

The societies of Bristol and London-derry have each built a new chapel. They were dedicated during the week.

What the results of the meeting will be numerically, no one can tell. Some who have been there for all the years of the meetings on these grounds say they have never known the equal of this one. The power of God was present in all the services. The meeting of the preachers for prayer at six o'clock in the morning was a rich season. The unusual spirit of prayer, is, no doubt, one of the secrets of the success of the meetings. We earnestly pray that their influence may be felt in every charge in the district and Conference.

We are pleased to call attention to the "NEW ENGLAND SYNDICATE AND DEVELOPMENT COMPANY'S" advertisement, which appears upon the 5th page of this issue. This Company's officers come to us well recommended by several leading business men and bankers, and its plans recommend themselves to the public. We commend this advertisement to the attention of all having moneys to invest in large or small sums.

Feathers, ribbons, velvet can all be colored to match that new hat by using the Diamond Dyes. 10 cents for any color.

Functional derangement of the female system is quickly cured by the use of Dr. R. V. Pierce's "Favorite Prescription." It removes pain and restores health and strength. By all druggists.

By taking Ayer's Sarsaparilla many a poor sufferer who submits to the surgeon's knife because of malignant sores and scrofulous swellings, might be saved, sound and whole. This will purge out the corruptions which pollute the blood, and by which such complaints are originated and fed.

Why suffer from dyspepsia or indigestion when you may be relieved by Wheat Bitters?

"It is a great art to do the right thing at the right time." The person subject to derangement of the kidneys or liver has a protective duty to perform in purchasing a package of Kidney-Wort. It invigorates these organs, and by its cathartic and diuretic effect, cleanses the whole system of all bad humors.

Wanted—Fifty thousand of the good people of New England to try Wheat Bitters, a sure cure for Malaria—"One who knows."

ROCKLAND DISTRICT MINISTERIAL ASSOCIATION will hold its second session, for the present Conference year, at South Waltham, Oct. 25-27. Sermon, Monday eve, B. S. Arty, at 8. B. Byrne, Essays: The Duty of the Church to Her Backslidden Members, Beale, Dunn, Plummer and Edridge. How can the Church be led forward to the Kingdom of God? Arty, Wentworth and Chase. Revivals, Their Methods and Importance, Haskell, Prescott and Tunncliffe. The Importance of Sabbath Observance, Gros, W. J. Clifford and Rogers. Spiritual Condition of the Apostles Before Pentecost, Byrne, Crosby, J. R. Baker, Nature and Extent of Heresies, Kingston on Earth, Mitchell, Southard, Shumton and Lamb. Bible Doctrine of Missions, Morelen, Chadwick and Brown. Review of Foster and Fletcher on the Resurrection, Price. Importance of the Sunday-school Cause, Pentecost, J. R. Clifford, Brooks, Gahan, Christian Holiness, Tyler, Boynton, Bickmore, Heavenly Recognition, Springer, Hanson, Hardy, Wilson.

W. L. Brooks, For the Committee.

Waldoboro, Me., Sept. 9.

THE REDPATH LYCEUM BUREAU,

36 Bromfield Street, Boston.

—AND—

Tribune Building, Chicago.

ESTABLISHED 1860.

Has the honor to announce to Lecturers and Lyceum Associations, Churches, Y. M. C. A., I. O. O. F., G. A. R., and other societies employing literary and musical talent, that it is the sole agency for the present, lecturers and readers upon the platform, and includes in its list the following well-known and popular speakers:

Mary A. Livermore, John B. Gough, Joseph Cook, Rev. Robert Collyer, Hon. A. W. Tourgee, (author of "A Fool's Errand," etc.) Rev. T. De Witt Talmage, Wendell Phillips, (not available this season) Lieut. J. W. Danenhower, (Chief Service Officer "Jeannette," Exp.) Hon. Wm. Parsons, Wm. Blake, (author of "How to Get Strong") Major H. C. Deane, Gen'l N. P. Banks, "Josh Billings," "J. B. Burdette, Prof. W. C. Richards, Geo. M. Towle, (author of "The Burial of the Dead," etc.) Settle Blaine, Nellie F. Brown, Laura E. Dainty, J. J. Hayes, Royal Band Bell Ringers, London, Eng., Duncan S. Miller, Conductor.

Our correspondents will please note that the services of the above can be obtained only through this Bureau. We are also the business agents of many other first-class literary and musical attractions, a full list of which will be sent free on application, or we will send our Annual Magazine for 1882-83, just issued, which contains valuable information to all interested in literary enterprises. Price 25 cents, sent of cost of publication. Correspondents sent of Buffalo and Pittsburgh will address the Chicago office; all others the New York office.

Redpath Lyceum Bureau,

215 36 Bromfield St., Boston.

DON'T DIE IN THE HOUSE.

Ask druggist for "Rough on Rats." It clears out rats, mice, bed-bugs, roaches, vermin, flies, ants, insects, etc., per box.

CATARH OF THE BLADDER.

Stinging, smarting, irritation of the urinary passages, diseased discharges, cured by Buchan's Catarrh Remedy. Prepared by express, \$1.25, for \$5. E. S. WELLS, Jersey City, N. J.

BRAIN AND NERVE.

Wells' Head Renewer, greatest remedy on earth for impotency, leanness, general debility, etc. Sold at druggists. Prepared by express, \$1.25, for \$5. E. S. WELLS, Jersey City, N. J.

D. Langell's Asthma & Catarrh Remedy.

Wells' Head Renewer, greatest remedy on earth for impotency, leanness, general debility, etc. Sold at druggists. Prepared by express, \$1.25, for \$5. E. S. WELLS, Jersey City, N. J.

THE NEW NOVELS

PUBLISHED BY HARPER & BROTHERS, New York.

The Knights of the Horsehoe: A Traditional Tale of the Cocked Hat Gentry in the Old Dominion. By DR. WILLIAM A. CATHERINE. 20 cents.

Mulim in Parvo: A Series of Good Stories, with no Waste of Words. By CHARLES READE. Illustrated. 15 cents.

Fortune of Money. By W. E. NORRIS. 15 cents.

Fortune's Marriage. By GEORGINA M. CHAIR. 20 cents.

The Minister's Son. By M. C. STIRLING. 20 cents.

My Watch Below; or TATTS SPIN when off Duty. By W. CLARK RUSSELL. 20 cents.

Unknown to History. By CHARLOTTE M. YONGE. 20 cents.

A Model Father. By D. CHRISTIE MURRAY. 10 cts.

"So They Were Married." By WALTER BESANT and JAMES RICE. Illustrated. 20 cents.

The "Lady Maid." Schooner Yacht. By W. CLARK RUSSELL. Illustrated. 20 cents.

Lady Jane. By Mrs. OLIPHANT. 10 cents.

Major. By the Author of "James Gordon's Wife." 20 cents.

Ann. By CONSTANCE F. WOOLSON. Illustrated by Reinhardt. \$1.25.

HARPER & BROTHERS will send any of the above books by mail, postage prepaid, to any part of the United States, on receipt of the price.

HARPER & BROTHERS, 215 Franklin Square, N. Y.

DREW THEOLOGICAL SEMINARY, MADISON, N. J.

The Central Theological School of the Methodist Episcopal Church. Next term begins Tuesday, Sept. 21. For catalogue and special information address HENRY A. BUTTZ, President. 215

THE INITIAL VOLUME OF A NEW SERIES. "The Reading Union Library."

MAGNA CHARTA STORIES. By the most popular writers in America. Edited by ARTHUR GILMAN, M. A. 16mo. Cloth. Illustrated. \$1.00.

Boston, D. Lothrop & Co., Publishers.

215

215

215

215

215

215

215

215

215

215

215



Fighting Fire with Fire. This may be a good policy on a blazing prairie, but it will not answer with the fevered human system. Irritating medicines exacerbate and intensify all complaints of the stomach or the bowels. Never take a drastic evacuant for indigestion or constipation. Administer instead TARANT'S SLITZER APERTURE, which is at once a febrifuge, a cathartic and an invigorant, and has a soothing and healing effect upon the disordered viscera.

SOLD BY ALL DRUGGISTS.

199

HARPER & BROTHERS' LIST OF NEW BOOKS.

I.

OUTLINES OF ANCIENT HISTORY. From the Earliest Times to the Fall of the Western Roman Empire. A. D. 476. Embracing the Egyptians, Chaldeans, Assyrians, Babylonians, Hebrews, Phoenicians, Modes, Persians, Greeks, and Romans. Designed for Private Reading and as a Manual of Instruction. By P. V. N. MYERS, A. M., President of Farmer's College, Ohio; Author of "Remains of Lost Empires." 12mo. Cloth, \$1.75.

II.

BEAUTY IN THE HOUSEHOLD. By Mrs. T. W. DEWING. Author of "Beauty in Dress." 16mo. Cloth, \$1.00.

III.

SHAKESPEARE'S HISTORY OF TROILUS AND CRESSIDA. Edited with Notes, by WILLIAM J. ROUSE, A. M., formerly Head Master of the High School, Cambridge, Mass. With Engravings. 16mo. Cloth, 50 cents; Paper, 40 cents.

IV.

NEW EDITION OF THE LIFE OF CHRIST. Jesus of Nazareth: His Life and Teachings; founded on the Four Gospels, and Illustrated by Reference to the Manners, Customs, and Political Institutions of His Times. By LYMAN ABERTY. With Designs by Dore, Delarocque, Penn, and others. 12mo. Cloth, \$1.75.

V.

EGYPT UNDER THE KHEDIVES. For The Old House of Bondage under New Masters. By EDWIN DE LEON, Esq., Agent and Consul-General in Egypt. With Maps and Illustrations. 4to. Paper, 20 cents.

VI.

A GREEK-ENGLISH NEW TESTAMENT. The Revised Greek-English New Testament, containing WESTCOTT & HORT'S Greek Text and the Revised English Version, on opposite pages. Together with the Rev. Dr. SCHAFER'S Introduction to Westcott & Hort's "New Testament in the Original Greek." Crown 8vo. Half Leather, \$2.50.